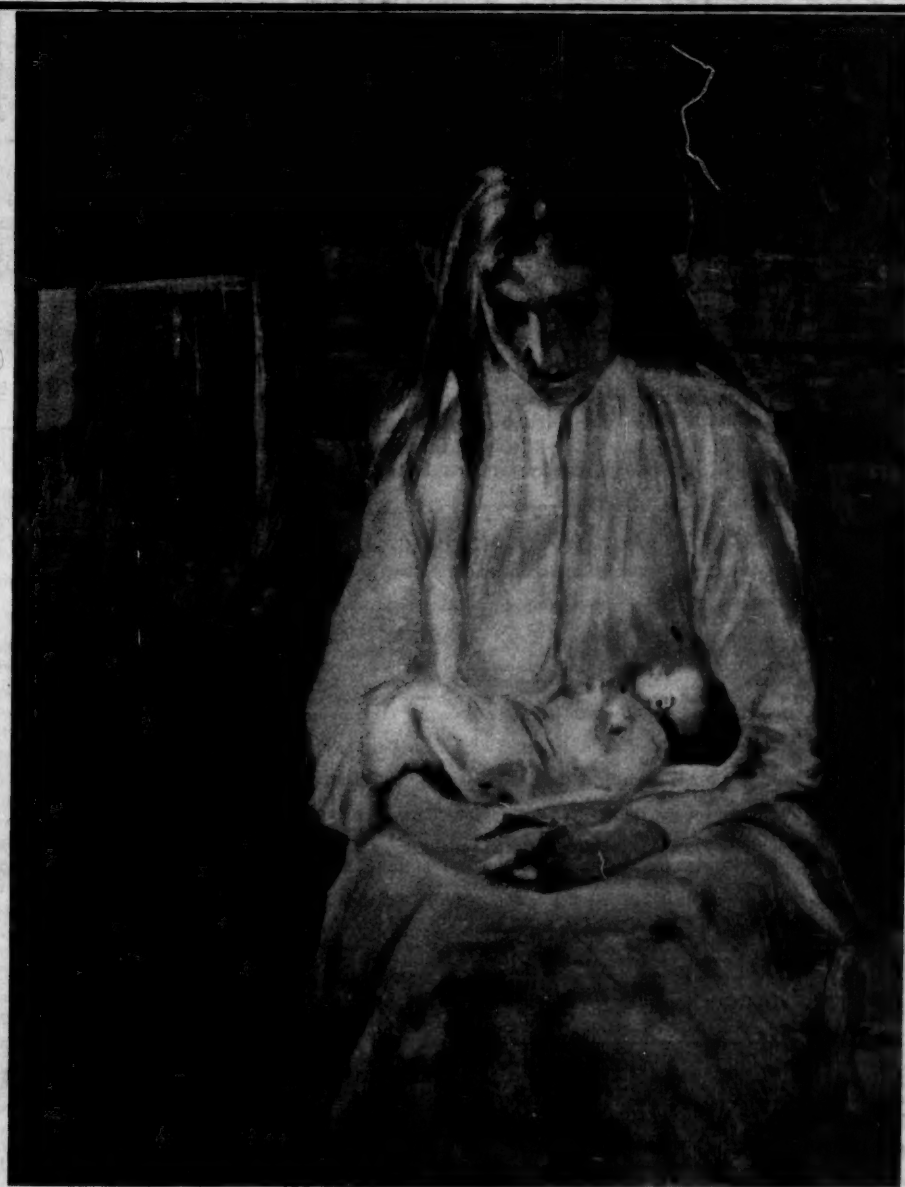


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The Progress of the Church. Reported by REV. TEUNIS S. HAMLIN, D.D., REV. EDWARD ABBOTT, D.D., REV. O. P. GIFFORD, D.D., REV. D.D. THOMPSON, PROF. A. W. ANTHONY, and other representative men in different denominations.

Robert E. Spear, of the Presbyterian Foreign Board, writes on "THE TWENTIETH CENTURY CHRISTIAN, WHAT SHALL HE BE IN THOUGHT, HEART AND ACTION."

Rev. Theodore T. Munger, D.D. "LIFE AS IT APPEARS AT THREE-SCORE AND TEN," embodying the harvestings of his long public career.

Rev. Frank W. Gunsaulus, D.D., Rev. Newell Dwight Hillis, D.D. Articles on "THE SPIRITUAL NEEDS OF THE AGE; THE SITUATION, THE REMEDY."

Prof. William N. Clarke. Five articles, "THE PRIMARY CHRISTIAN EXPERIENCES."

Rev. Nehemiah Boynton, D.D. "MODERN COMPETITORS WITH THE PULPIT: SUNDAY NEWSPAPERS, SUNDAY SPORTS, SUNDAY VISITING."

Prof. Henry C. King, of Oberlin, will write upon "THE NEW EVANGELISM: THE NEED, THE METHOD, THE PROBABLE RESULTS."

And Others. Dr. Dunning's "Sunday School Lesson Expositions." H. A. Bridgman's "Y. P. S. C. E. Column." Floyd Tomkins, "Personal Christian Life." Two series: "Fathers' Responsibilities"; "Ministers' Wives." Presidents Harper, Faunce, and Dr. Bradford, "Message of the New Century." C. E. Jefferson, "The Minister's Correspondence," Margaret H. Welch, "Woman's Use of Money." Editorial Causerie ("Peripatetic" and "Allen Chesterfield").

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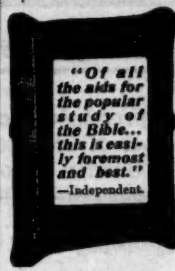
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AN EARNEST APPEAL

To Pastors, Sunday Schools, Superintendents, Missionary Societies, and the Lord's People Generally

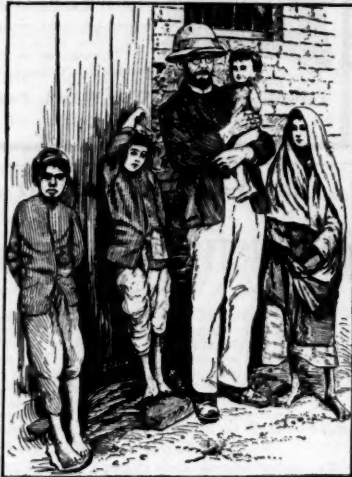
DEAR FRIENDS:

Through the generous contributions of Christian America and your own personal cooperation for the relief of the famine sufferers in India, many thousands of lives were saved, and you would undoubtedly like to feel that they were saved to some purpose.

It is generally understood that 600,000 famine orphans survived, most of whom are now absolutely helpless. 22,000 of these are in the hands of our American missionaries. They must either be supported or starve, and their fate rests largely with the good people of America, who sent the missionaries to India, to live and teach as Christ would live and teach. Following the example of their Divine Master, these missionaries "suffered the children to come unto them," and gathered the little ones into their homes, their schools and their orphanages, until every inch of available space was taken and every dollar of money expended. And now they are looking this way for help.

In response to their pathetic, heart-touching appeals, The Christian Herald is inviting Every Church, Young Peoples' Society,

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Society or Individual adopting one of these helpless orphans presents food, clothing, care, education, influence for good and life itself to such child of adoption. Five cents a day is a trifle to many of God's children in this favored land of ours, but in India, on this occasion, it represents a human life; it means a soul saved from death and trained for Christian usefulness.

every Church or Individual responsible for the adoption of one of these, the least, tiniest, and most helpless of his loved ones.

A complete list of Churches and Societies adopting orphans will be published in the columns of The Christian Herald according to denominations. It is sincerely hoped that a commendable emulation between the different denominations will spring up in this beneficent missionary work, and that within the next three weeks the hearts of our missionaries in India will be gladdened by the welcome news that their faith was well-founded, and that all their orphans have been adopted by the Christian Churches of America. No opportunity like this to effectively aid the cause of Christ in a foreign land has ever before been presented to Christendom and we trust that your Church will be among the first to embrace it.

If your Church or Sunday School should not feel disposed to act in this matter, cannot you form a circle of five or ten who will jointly adopt one orphan, and thus help along the great work which God is opening up to His Church in India?

When adopting a child, kindly address The Christian Herald India Orphan Work, 195-199 Bible House, New York City.

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Do not fail to put your Church, your Sunday School and yourself personally on record as among those who enter the new century privileged to share in the precious work of snatching, as it were, from death 22,000 famine orphans. God will surely own and bless every effort put forth in this connection, and thus the blessing of the Father of the fatherless will rest upon

Give the name, denomination and address of your Church, Sunday School or Society, and state whether you prefer to adopt a boy or a girl, and whether you have any denominational preference.

Very cordially yours,

Wm. H. Moberg

THE CONGREGATIONALIST

Volume LXXXV

Boston Saturday 22 December 1900

Number 51

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Home Missionary Fund

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Indemnity from China

While it is not the disposition of the various missionary boards to press with vigor their rights to indemnity from China for losses suffered during the Boxer uprising, several, in response to a request from Secretary Hay, have sent to Washington an inventory of damage done. The Presbyterians name \$200,000 as the extent of their losses, and the Methodists \$240,000. The American Board, which has suffered more severely than any other one society, has stated its losses to be about \$525,000. Of this amount \$346,000 is the estimate of the loss of mission property, \$116,000 the personal losses to the members of the twenty-nine missionary families and to the seventeen unmarried persons affected by the uprising. The sum of \$20,000 is asked for the family of Rev. G. L. Williams of the Shansi Mission, one of the martyrs, and the same for the family of Rev. F. W. Davis of the same mission. This in no wise represents the value placed upon the lives lost, but seems to be a just recompense to the families left entirely dependent. No one can accuse the missionary societies of being actuated by revengeful or commercial motives, and it is gratifying that our Government recognizes the justness of these claims. It is to be hoped that every dollar of this estimate, which is doubtless a very conservative one, will in due time be received.

The Club for the Churches

It is more than thirty years since the first Congregational Club was formed. What is the idea and value of such a club now? Its purpose was to promote acquaintance, to secure concert of action and to advance the interests of Congregationalism. More than fifty clubs have sprung up with the same purpose. Half of them are in New England. Several of their presidents met in Worcester last week, on the afternoon of the regular meeting of the club in that city, for an informal conference. They expressed the strong conviction that clubs ought to be of greater service to the churches. The tendency to make them mere platforms for lectures or entertainments was deplored. Most of the presidents thought that the chief opportunity was for the discussion of topics connected with church and civic life which cannot be treated so freely in the assemblies of the churches. Themes bearing indirectly on religious work may claim attention, but their value is to be measured by their importance to the churches. We believe that a wider interchange of views among officers of clubs would be of value. Many of the meetings seem to have been planned without practical aim in the direction of the purpose for which the clubs were

formed. Often the themes presented are not discussed at all. In some clubs it is the rare exception for members to express any opinion publicly, or to carry back to their churches anything to enlarge their interest or influence their life. The social hour ought to be more widely shared. The themes to be discussed ought to be announced longer in advance, to be anticipated with interest, to be discussed at the meeting and to bring forth results felt in the churches. Were there ever more practical problems concerning these churches urgently clamoring for attention than today?

What is the Matter With the Prayer Meeting

Are you doing anything different with your prayer

meeting from the conventional mode of treatment? If so *The Congregationalist* desires brief statements regarding methods employed and results attained. A large degree of dissatisfaction with the midweek meeting prevails among the churches. Some have abandoned altogether the prayer and testimony idea and substituted for it a lecture or a conference on social topics or a Bible class. Others, while not going to this extreme, have modified considerably the former character of the meeting. Wherever the old-time type of meeting is still maintained with measurably satisfactory results we shall be glad to be apprized of the fact. Until Jan. 10 our columns will be open to short descriptions of actual methods in vogue, and we hope to make the resulting broadside of opinion of service to many perplexed pastors and laymen. We shall be especially glad to hear of the interesting experiments being tried here and there.

Professor Gilbert's Creed

Dr. George H. Gilbert has a year's leave of absence from his chair in Chicago Theological Seminary, given to him because his theological views as expressed in his book, *The Revelation of Jesus*, were not wholly satisfactory to some of the trustees of that institution. He delivered an address before the Connecticut Valley Congregational Club last week on the same subject as is treated in his book. The chief points of his address were that the primary source of Christianity is the revelation of Jesus, that it has not had its rightful place in Christian doctrine, and that we ought to hold as essential elements of Christianity only what Jesus held as essential. Dr. Gilbert appears to hold that the four gospels contain the revelation of Jesus, and that the writings of John, Peter and Paul are of secondary value. Yet the gospels are themselves not the writings of Jesus, but, if we accept the evidence of apparently trustworthy tradition, are substantially reports by these apostles of

what Jesus did and said. Sometimes it is difficult to determine whether the writers of the gospels are quoting words of Jesus or are using their own words to express their apprehension of his thought. Their obedience to him was as complete as ours can be and their purpose as absolute to represent his mind and will. He promised them the guidance of the Holy Spirit further to inform them of the truth he revealed. They claimed to have the mind of Christ. It appears to us that they expressed his mind no less faithfully in the rest of the New Testament than in the gospels, that the whole collection is the revelation of Jesus and must be studied under the guidance of the Spirit in order to gain true knowledge of him.

The Making of Creeds The time is at hand for a new period of efforts to state common bases of Christian belief. New knowledge of the universe and of man has brought new conceptions of God in history and in the life of the individual. These must find expression. Old creeds may lose their vitality, but they will remain till crowded out by new ones which have life. Efforts in this direction are continually brought to our notice. Two specimens are now before us. One is a basis of faith just adopted by an association of Congregational ministers. It consists of selected sayings of Jesus, mainly concerning the unity of God, the gift of salvation through Christ, the necessity of the new birth, the guidance of the Holy Spirit to obedient disciples, the resurrection through Christ and the final awards of the future life. These sayings are believed by all Christians. It would have been easier to adopt all the words of Christ as the basis of belief. But the ground of agreement must be found in the interpretation of his words and in their adaptation to the life of today. The other creed is a revision of the Apostles' Creed proposed by Prof. G. H. Gilbert in his address referred to in the last paragraph. It presents Jesus as the Saviour of men, the revealer of the will of God and the mediator between God and man. It exalts the holy spirit of Jesus, the holy kingdom of Jesus and the life of consecration to the will of Jesus. The chief significance of these two creeds and of most of the others that are being put forth is that they show the minds of Christians to be centering in Jesus Christ as the supreme manifestation of God, the living power from heaven in men and the ideal after which they strive. The coming creed, whatever form it shall take, will have as its center the expression of the person of Jesus Christ and of the life of the believer as devoted to him.

More Light from the Ancient World An expedition is about to undertake excavations at Mugheir, the site of Ur of the Chaldees. The cursory examination of these ruins some time ago gave indications of promise. Here was found the first mention in cuneiform of the Belshazzar of the Book of Daniel. From Babylonian history it is known that the palaces of three dynasties of kings and five temples were erected at Ur. Biblical history tells us that here we shall be very near the beginnings of the Hebrew nation. The existence of palaces and

temples at Ur would indicate the probability of finding extensive libraries. It is said that these mounds are easy of access and of excavation. Moreover, it is known that at three different periods Ur was a city of great magnitude. The expedition will be directed by Dr. E. J. Banks, who inspected the ruins while he was our consul at Bagdad. He is an Assyriologist, a graduate of Harvard and of the University of Breslau. President Harper, Bishop Potter, Dr. W. H. Ward, Dr. J. P. Peters, who directed the first Nippur expedition, and others are back of the effort. The Turkish government has given its approval and the United States Government sends a naturalist. Sufficient funds have been raised to warrant beginning and a general appeal has been made for funds for its continuance which may be sent to the treasurer, Mr. George Foster Peabody, of 27 Pine Street, New York. It has been suggested that in connection with this a movement be made to establish a center for such collections at our National Museum, to serve the purposes of our American scholars such as is given foreign students at the Louvre, British Museum and the Royal Museum of Berlin.

Homeless Churches One hundred and twenty-two churches fell out of the Year-Book last year and 100 new ones appeared. Most of those dropped probably died for want of a home. A church without a meeting house has as little prospect of development as an egg without a shell. Some regions appreciate this fact more than others. Eight states last year gave or returned to the Church Building Society more than to any other of the six societies. But Massachusetts churches this year have asked for more grants from that society than all it received in gifts and legacies from the state last year. Grants have been made to Boston churches amounting to two and one-half times the entire amount contributed to the society from this city in 1899. Massachusetts gave for home missions last year \$142,279, but the Church Building Society received only \$16,333 from this state. The disproportion is too great. The efficiency of home missionary work requires that a larger percentage of our benevolence should go into houses of worship.

Nourishment in the New Views The many who heard Rev. George H. C. Macgregor at Northfield, where he made a profound impression, will be eager to read the life of him just issued in London, written by his cousin, Rev. Duncan Macgregor. Spirituality and scholarship blended in Mr. Macgregor in a way not often found among evangelists, and the blend appealed to certain men whom Northfield sometimes does not reach. In this biography the following significant entry in Mr. Macgregor's diary is found:

Dr. [A. B.] Davidson is, as I have so often said, making the Old Testament a new book to me. It is becoming to me so much more divine, my belief in its inspiration is ten-fold strengthened, and that by the very man whom a large number of our worthy people wanted to oust from his chair as being one of the "higher critics," for the dire offence of seeking to find the truth in regard to the people of God and his revelation to them. On Thursday we had a magnificent lecture from

him on Elijah. It was simply splendid. It was almost impossible to take notes. We just sat and listened entranced. His style is so exquisite, just prose poetry, and the thought is so deep and so instructive.

In this connection it is interesting to find Prof. Marcus Dods saying that "he never understood what the infallibility of Scripture was and wherein it consisted until criticism demanded that he should cease to identify infallibility with literal inerrancy"; and proceeds to point out how making the cause of Christianity identical with literal accuracy of Scripture often has bred unbelief, as in the cases of Renan and Bradlaugh.

A Layman Objects An interesting variation in the perennial contest between the sensible laity and the symbol-loving priests of the ritualistic party in the Episcopal churches is the suit brought by a prominent layman of Detroit to recover possession of a church edifice which he gave into the custody of Bishop Davies of the diocese of Michigan. The layman contends that the gift was conditional upon the church's abstaining from "High Churchism," and that inasmuch as the wardens and vestrymen have permitted the present rector to establish objectionable ritualistic practices the property therefore reverts to him. The wardens and vestrymen refuse to transfer the property, and the layman has brought suit. Inasmuch as he is a wealthy newspaper owner and a man of much energy, the prospects of contention are considerable.

His Star in the East It is admitted by many wise men now that Christianity is the solvent of Eastern problems. Relatively faith in Christ is spreading more rapidly in the Eastern than in the Western hemisphere. While the additions on confession to Congregational churches in the United States were less than four per cent. of the membership, of the 51,699 members of churches in the care of the American Board, 4,523 were received on confession last year, nearly nine per cent. In many countries the changes of a quarter of a century are wonderful. The people of Uganda, Central Africa, had no written language twenty-five years ago. Now men and boys and even women read and write in their native tongue. Sir Harry Johnston, British commissioner in that country, reports to his government that several of the native chiefs use typewriters and that all communications sent to him are neatly typewritten. Describing the moral transformation of the people, he says the credit for it is due mainly to the missionaries. The Livingstonia mission, begun among the fierce tribes on the borders of Lake Nyassa, has now 30,000 pupils in its charge. In India there are over 1,000 native, ordained ministers, an increase of 200 within ten years. It is not yet thirty years since the first Christian convert in Japan was baptized. Now there are 837 native preachers and 41,808 communicants. Japan has taken a great stride forward, and though not yet a Christian nation is taking a prominent place among such nations in restoring peace in China, largely through the influence of Christian principles. These are a few facts,

gleaned from among many to be found in the Almanac of Missions for 1901, published by the American Board. It is indispensable to the student of foreign missions.

A Great Bequest

Our brethren of the London Missionary Society must be jubilant, if it be true, as was cabled from London last week, that a wealthy, eccentric man, by the name of Robert Arthington, has bequeathed to the society the generous sum of \$1,250,000. Either as working capital or reserve fund this bequest will mean a vast addition to the strength and equipment of the missions now manned, and furnish the funds to enter in where the fields are white and the laborers ready. If the bequest be not hedged about with peculiar conditions the society's work will leap forward during the coming year. The officials of the American Board have cabled their congratulations to London. To them it recalls the emotions of the day when the Otis bequest became known, and it starts in train longings for a similar act of beneficence by an American benefactor. Mr. Arthington some twelve years ago approached the American Board with a proposition to establish and carry on certain missions in Africa for which he pledged he would be responsible financially. But it did not seem opportune and wise, his conditions being what they were.

The Jews a Remnant

The whereabouts of the ten lost tribes was long a fascinating theme for some Christian scholars. It seems to have appeared again in the question, What becomes of the Jews in modern times? They were in ancient times only a handful of people as compared with the great nations among whom they occupied so large a place in history. They have maintained a distinct nationality for more than 1,800 years without any national organization. Yet they increase, if at all, very slowly. The *Spectator* says that they have not more than doubled their numbers in 1,500 years, and that there are not now in the world more than 8,000,000 Jews. They are healthy, thrifty, temperate and prolific. As a rule they have large families, and their children are well cared for. What becomes of the children? The Irish within a century have increased from 2,000,000 to 8,000,000. The Negroes in the Southern States appear to have increased since the Civil War from about 4,000,000 to 10,000,000, a greater growth in thirty-five years than that of the Jews in fifteen centuries. Is the conjecture of the *Spectator* correct that the great majority of the Jews, in spite of their racial exclusiveness, are merged into the nations with whom they live and cease to be Jews? If that is true, here is a mission of this ancient people which has been overlooked. They are infusing into other races a vitality which has perpetuated their nationality against adverse circumstances, till it is cited as one of the miracles of the ages. Perhaps after all the greatest service of the chosen people to the world is their silent, constant and unconscious contribution of moral vigor and religious spirit to the whole human race, a bequest more valuable than that of either Greek or Roman.

Current History

Municipal Elections in Massachusetts

The elections in thirty-two Massachusetts cities this month have shown marked gains in the no-license vote, increasing independence of the voters and indifference to distinctions of party which govern in contests within the larger political units. The results in Haverhill and other towns show some reaction against the attempt to make socialism a municipal issue. Cambridge for the fifteenth time has gone no-license, by the largest majority on record. Fitchburg, Waltham, Salem and Woburn, voting Yes in 1899, voted No this year.

The bitter fight in Boston against the machine politicians, and the venal folk who had practically captured the organization of the public school board has resulted in a decided victory for the forces of reform, six of the eight persons elected being those who had indorsements of the Public School Association, which is the name of the non-partisan, non-sectarian organization that has come into being during the past two years as the result of the increasing sense of dissatisfaction with the school board as at present constituted. The likelihood of permanent improvement is not good until there is recognition first by the people and then by the legislature that there must be greater centralization of authority and less opportunity for partisan and sectional bickerings and tradings. Boston's organic school law is far behind that of some of the Western cities in its adjustment to present day political and educational ideals.

America's Commercial Progress

Present indications point to exports from the United States during 1900 of goods and raw materials valued at \$1,470,000,000, while imports have been valued at \$825,000,000, making a balance of trade in our favor of \$645,000,000. In 1870 the imports *per capita* averaged \$11.96; in 1900 they will be about \$10.90. In 1870 the exports *per capita* amounted to \$10.46, and in 1900 will be about \$19.42. In thirty years the balance of trade has gone from a minus quantity of \$1.50 *per capita* to a plus quantity of \$8.50 *per capita*. These are statistics which are of considerable significance in Europe as well as at home, for if the export figures were analyzed they would show that not only is Europe buying more raw material from us than ever before, but also more and more manufactured products. Our tools, implements, machinery and finished products are capturing the markets of the world. Realms that hitherto either have been sacred to the British manufacturer, or coveted and to some extent gained from him by the German and French exporters and manufacturers, are now invaded by our traders and manufacturers. And the end is not yet.

The Status of the Islands—the Philippines and Porto Rico

Last Monday the Federal Supreme Court heard arguments in what were conceded to be test cases of the issue which the nation faces in its relations with Porto Rico and the Philippine Islands. One case, that of *Pepke versus*

the United States, involves the right of the Federal custom officials to impose duties on rings brought by *Pepke*, a volunteer soldier, from the Philippines. He through his attorney, former Solicitor-general Aldrich, contends that the Philippines are part of the nation, and that hence the attempt to collect duties on objects brought from the Philippines contravenes the constitutional provision that "all duties, imposts and excises shall be uniform throughout the United States." In arguing this case Attorney-general Griggs appeared for the Government.

The other case is one involving the right of Congress to impose duties on goods coming into the United States from Porto Rico. In this case ex-Secretary of the Treasury Carlisle appears as counsel against the Government. Speculation is rife now as to the tenor of the judicial decree that will follow these arguments. All concede the far-reaching effect of the verdict. A verdict against the Administration would compel it to face seriously the duty of giving over the Philippines to some Power not hampered by a constitution with republican principles. For a decision of the court asserting that Porto Rico and the Philippines are on a par with the United States in all privileges and rights conferred by the Constitution would at once create tariff, suffrage and judicial problems of such magnitude and danger that it probably would be deemed best by the country not to retain the new possessions, valuable as they unquestionably are for strategic purposes, whether the ends sought be military or commercial.

The fact that ex-Pres. Benjamin Harrison, in an address at Michigan University last week discussing this grave issue, advocated the old, strict construction theory of the Constitution, and held that the Constitution does go with the flag, is of importance, but by no means conclusive. The influences of temperament and age and professional point of view enter into such arguments as well as considerations of reason and public policy. That it is a weighty fact that ex-President Harrison takes this position no one who admires his character and intellectual powers—as we certainly do—would deny. But it is too large a matter to be settled by any one man's decree. Upon the verdict hangs the political destiny of millions born and unborn. A decision that has regard only to the past or to principles of government and ignores the present and the future and the facts of race will, in our opinion, lead to much evil for the Filipinos and Porto Ricans. A decision that implies that the American democracy is less fitted than the British democracy to govern inferior peoples and lead them up to republicanism gradually will not be popular or abide. A decision that makes the Constitution "a dead hand," preventing us from assuming control over outlying territory whose peoples are unfitted for immediate use, in full, of republican forms of government, will simply accentuate dislike for the Constitution.

The British Reverses in South Africa

British reverses of a most serious sort in South Africa indicate that the Boers' capacity for prolonged resistance has been underrated, and that

Lord Roberts's return is premature. Criticism of the ministry in Parliament and out of it is becoming more bitter, and although the vote of the required additional loans is a matter of record, and though the disposition on all sides is to fight the thing through, still underneath it all there is a far from satisfied feeling relative to the prestige of the British army and the War Office. General Kitchener's call for more mounted troops can hardly be denied, now the Boers have taken to defeating generals and bagging the pick of the regular forces. The commission appointed to investigate the War Office includes business men of high repute and is likely to do thorough work.

The Chinese Tangle Great Britain at the last moment has insisted upon some modification of the joint demand which is to be made the basis of further negotiations with China, and until the other Powers have assented or until the matter is adjusted it cannot be said that the negotiations have passed from the first to the second stage. There are alleged recapitulations of the terms of this compact going the rounds of the press, but nothing authentic enough to warrant discussion.

Comments on the situation by the Russian and German press indicate that there is not much disposition in those countries to withhold credit from the United States for practically securing a lenient and reasonable policy of action. Reports from Peking indicate that control of the city, unless the imperial authority soon returns, is likely to pass into the hands of an international commission. The latest appointments to office in the empire indicate renewed ascendancy of the young emperor and the progressive party, which is a hopeful sign. Bishop Moore of the Methodist Episcopal Church, in letters to the press of that denomination, is giving graphic pictures of the desolation wrought to property in general in Tientsin and Peking, and of the abominable conduct of the Russian, French and Sikh soldiery. An interesting document has been sent to this country—and presumably to Great Britain and Germany—emanating from the leaders of the various Buddhist sects of Japan, urging Christian ecclesiastical authorities to restrain their missionaries from proceedings which "are likely to create suspicion on the part of the Chinese as to their secret connection with the foreign policy of their home countries"; and, second, to forbid the missionaries all forms of procedure which "might be regarded as disturbing the social institutions of the people, or as derogatory of her laws, or as liable to be recognized as producing abuses of law through partiality displayed toward the converts as against non-believers." The more intelligent and substantial of the American and British Protestant missionary societies scarcely need such exhortation from the Buddhists of Japan. Such is their policy now, and such it always has been. But the Roman Catholic missionaries and some of the more emotional and radical of the Protestant societies unquestionably have laid themselves open to this just indictment and sensible appeal of the Japanese Buddhists.

President Gompers of the American Federation of Labor, in his annual report

to the federation, told of marked gains in membership and bettered relations between employer and employee. He opposes compulsory arbitration of labor disputes. The conservatives have kept control of the federation, re-electing President Gompers, defeating the socialistic party in its motions and toning down resolutions on the trust issue.

The death of Oswald Ottendorfer, editor and owner of the New York *Staats-Zeitung*, removes the best known of the German-American journalists, a man whose professional influence has always been given for the betterment of the political and social conditions of his adopted land. In youth he was a Liberal, whose plottings and aid to the revolutionary party forced him, as it did so many other well-educated and noble-spirited Germans, to flee to this country. Here he was a Democrat of an independent stripe.

The military court to investigate the alleged hazing of Cadet Booz of Pennsylvania at West Point has Maj.-Gen. John R. Brooke as its president. The House of Representatives also has an investigating committee appointed to probe the matter, which, if there be any truth at all in the charges, certainly needs exposure and severest punishment of the guilty cadets and tolerant academy officials. On the other hand, if there be no truth in the charges then that should be made clear in order to re-establish public confidence in the academy.

Professor Griggs and His Teachings

The course of lectures by Prof. Edward H. Griggs, under the auspices of the Twentieth Century Club, which closed in Boston last Saturday, was in many respects one of the most noteworthy ever delivered in a city devoted to lecture-going. Begun in the smaller audience-room of Tremont Temple, they were transferred before the course was half completed to the great auditorium, which proved thereafter hardly too large. School teachers from the metropolitan district constituted perhaps the larger proportion of the weekly audiences, but many ministers were present and business and professional men were ready to snatch an hour from crowded Saturday mornings in order to hear the message of this brilliant lecturer. His general theme, Ethical Interpretations of Social Progress, was handled in such a fashion as to keep constantly before one the great questions of duty and the foundation principles upon which one is to build his ideals.

That many have gained from these lectures intellectual illumination and spiritual quickening cannot be denied. To some the course has been a new gospel. Aside from his uncommon personal grace and charm, the man's moral earnestness, the beauty of his ideals, the range of his knowledge and the breadth of his sympathies have carried their own appeal. There was a sanity, a good temper about him which one sometimes misses in the social reformer. There was not a narrow or censorious word on his tongue as there is not a line of that character in

his book, *The New Humanism*. Moreover, his well-balanced optimism, his faith in American institutions and intentions, along with his searching exposure of national weaknesses, his constant assertion that society is to be reconstructed, not by drastic reforms, but by gradual and natural processes, his urgent plea that men gird themselves for nobler living and for more faithful service today instead of dreaming of possible Utopias tomorrow, are as pertinent and useful to the Boston atmosphere as to any other place on the planet. For many strong, fine, true words which he spoke a large number of persons are under lasting obligation to him.

Nevertheless there are two important particulars in which we take decided issue with the teaching of Professor Griggs. They concern matters to us so central and vital to right thought about this universe and human life and to right living itself that we cannot look upon him as a prophet whose word is final. The first divergence is his conception of religion. We cannot find in his speech or his writings any trace of a belief that religion is anything more than an unaided working out of good inward impulses. We are all in the process of becoming better, as we lead the strenuous life, as we love and minister to others, as we cherish ideals of beauty and truth. There may be a personal God back in the "dim unknown," but prayer to him, fellowship with him, reliance upon his personal care—those are matters in regard to which we cannot be and need not be very sure. Life may be full and rich and beautiful enough without any clear knowledge on this point.

Over against this position place the clear and the commonly accepted deliverance of Christianity with regard to the nature of religion. The Christian sees first of all in this universe a living God, with whom he can establish personal relations. He sees again redemptive processes at work in the world with which he may ally himself in his upward struggle. He sees himself the prey of temptation, fear and anguish. He cries out for a deliverer, and he thinks he knows where to look for one. And this brings us to our second radical disagreement with the teachings of Professor Griggs.

Not for a moment can the Christian believer entertain any such conception of Christ as Professor Griggs has frankly acknowledged. To rank him simply among the many teachers of the race, to find his value for our time only in the memory of an exalted character and in a residuum of his teaching modified by a liberal admixture of Greek thought, not merely does violence to the central loves and loyalties of the Christian heart, but runs athwart the deepest and the calmest convictions of the Christian mind. We believe that through the presence of Jesus in the world God meant to say something to the world and do something for the world, definite, unique, absolute and universal. We find in Jesus not only the primal source of authority respecting the things of the Spirit, but the final and exhaustless authority. We believe that in him are gathered up and concreted into one splendid embodiment suited for the uses of all ages the great universal redemptive purposes of God.

The mere statement of the Christian

position shows how wide is the gulf between the teaching of the church and that to which Boston has been giving such eager heed. To be sure, in some branches of the church to which the light of modern knowledge has not penetrated to any great degree there is still insistence upon certain phraseology which would better be discarded; and there is also a tendency here and there to declare as essential what really lies only on the circumference of Christian truth. But in the real battle of the day between a Christian and a purely naturalistic theory of the universe no sane follower of Jesus spends his time defending verbal inspiration or this or that theory of the atonement; but the great ideas touching the nature of God and man and the meaning of Jesus for the race he will continue to maintain and defend as the church throughout all the ages has done.

We believe also that competent Biblical scholars could easily show how inadequately Professor Griggs grasps the teachings of Jesus as a whole. His claim that Jesus proclaimed chiefly a way of escape from this evil world and that the early Christians lived a meager and ascetic life cannot, we think, be substantiated. "One cannot imagine any one of them," he says, "painting a picture or writing a dramatic poem." To which it may be sufficient to reply as Octavius did in the dialogue of Minucius Felix, "We may not speak great things but we live them." Self-realization is the ideal which commands Professor Griggs's admiration, but self-sacrifice is the keynote of Christianity, yet such a sacrifice of self as issues in a nobler self-realization than that obtained when it is avowed as the ruling ambition.

It is farthest from our purpose to stigmatize Professor Griggs as dangerous or to warn people not to hear him. On the contrary, we have repeatedly urged others to attend his lectures, confident that they would find food and stimulus. No man who has any message to which hungry hearts respond can be silenced, even if some of his teachings from the standpoint of the Christian Church are defective and misleading. Error can only permanently be overcome by good-tempered and persistent presentation of the truth. Professor Griggs is a lover of truth and he has not advanced in life so far but that he may considerably recast the substance of his teaching. For that teaching, after all, is not so very new. The world has heard it many times, but seldom put with the freshness and power with which it has been recently phrased among us. It is not great enough for the storm and stress periods of human existence. It has never saved the world and it never can.

Our Washington correspondent describes the celebration of the centennial of the national capital. Senator Hoar's oration contained passages that it would be difficult to surpass for appositeness and depth of feeling. Washington today is one of the most beautiful of national capitals, and has in it potentialities of more beauty, providing the artists, architects and sculptors of America are allowed to determine development along æsthetic lines. The appeal of the American architects' national organization for a chance to plan the proposed addition to

the White House is one that should be heeded.

Reorganizing the Societies

Our Congregational churches give about \$1,200,000 annually into the treasuries of six societies for educational and missionary work, home and foreign. A committee of nine persons chosen by these societies, after careful study of the situation, recently recommended a plan of federation. On another page are printed the opinions of a number of representative men concerning this plan. Their judgment probably reflects fairly that of the churches. These facts appear in their statements:

The movement to federate the societies is approved unanimously.

The general plan proposed by the Committee of Nine is acceptable to all.

Difficulties in working the plan are suggested by several of the writers. All except one of the committee are or have been on the official boards of the six societies and could appreciate these difficulties from long experience. They will cordially approve of modification of the plan if after further consideration it seems desirable.

Differences of opinion are expressed as to these specific recommendations:

1. The writers are nearly evenly divided as to the wisdom of one joint annual meeting. To many one meeting for the foreign and one for the home work each year seems desirable, one to be held in the East and the other in the Interior or West. The committee thought it reflected the prevailing sentiment in proposing one meeting, but it did not represent the preference of all the members, and is recommended only as an experiment.

4. Some writers hesitate as to the wisdom of a single secretarial head for each society. That represents a principle generally adopted by large business corporations. When one person is held responsible for administration the counsels of his associates are no less valuable.

5. One treasury and one treasurer for all the societies seemed to the committee the ideal plan. But this would not be practicable unless their headquarters were all in one city. Of the three societies in Boston only the American Board has a salaried treasurer. The only expense of the treasuries of the two smaller societies is for such clerical work as would be necessary under any readjustment. The heaviest cost in this department is in the three societies at New York.

7. The sub-committee proposed would probably suggest the proportionate sums for the different objects, and the methods of collecting them. It has been proposed that a canvass of all the churches should be made each year in October for pledges to all the societies. Whatever plan is adopted it is evident that this committee's work would be of the highest importance. The reduction and systematizing of collecting agencies is one of the objects of federation most desired by the churches.

Finally, the purpose of the recommendations proposed by the committee of nine is twofold: to promote economy and efficiency in administering the benevolent work of the denomination, and to in-

crease the receipts. And in the minds of those most closely related to the societies the last thing is first. They know that if the sources of revenue are dried, paralysis will follow. They dread any change which may possibly diminish contributions. The committee of fifteen appointed by the National Council devoted its labors only to secure increase of gifts. The committee of nine has sought to further this effort and also to secure more effective use of gifts.

The recommendations of this committee will, we hope, be fully discussed at the spring meetings of associations and conferences, and some formal expression of opinion adopted which may be made the basis of action at the National Council next October.

The Hay-Pauncefote Treaty

As amended by the Senate the Hay-Pauncefote Treaty, clearing the way for the ownership and control by the United States of an isthmian canal, is so different a document from that negotiated by Secretary Hay and assented to by Lord Salisbury that, with the temper of the Senate as it is now, it would seem best for the Executive to withdraw the treaty ere enacted in its amended form. A combination of ultra-Americanism and solicitude for the financial interests of trans-continental railroads, the one motive controlling certain senators and the other motive other senators, has brought about such action by the Senate during the past week as must cause the fair-minded, country-loving American to blush. Not only has the Davis amendment to the treaty which gives to the United States the right so to use the projected canal as "to secure by its own forces the defense of the United States and the maintenance of public order," passed by a vote of sixty-five to seventeen, but the Committee on Foreign Relations, in order to shut off more radical propositions, has reported in favor of two other amendments to the treaty. One, if passed, will be notice to Great Britain that the United States abrogates the Clayton-Bulwer Treaty; and the other strikes out from the treaty the article which orders that the contracting Powers—Great Britain and the United States—bring the new compact to the notice of the other Powers and invite them to adhere to it.

That there is considerable well-reasoned and perfectly honest criticism of the treaty as it came from the hands of Mr. Hay and Lord Pauncefote we do not deny. That the Clayton-Bulwer Treaty may be abrogated by us at any time we insist upon doing it is also true, for nothing but the use of force can make a nation abide by contracts it no longer considers just or for its own interests. That the Clayton-Bulwer Treaty should be abrogated we believe, but it should not be done summarily, at least until efforts have been made to bring it to pass through diplomacy. Nor have we aught to gain by planning for exclusive military control and military rights in the canal. That we should dominate the canal no European power would seriously dispute if discussing the matter as an abstract proposition; and, as a matter of fact, our power to control the canal in time of war,

should it involve our own security, would always be dependent upon our navy and not upon any fortifications on the canal itself or on any troops that might be thereabouts.

On the other hand, there are many reasons why a canal owned by us but open to the trade of the world and managed as the Suez canal is by Great Britain would be of incalculable worth to us in moral ways as well as commercial. A canal managed on "jingoist" lines will not only add to European distrust of us, but accentuate the distrust now rife in Central and South America.

Of course Great Britain's present plight is such that she is not in a position to protest with much vigor against any course we may decide to pursue, but she will not forget, even if she has to forgive. For our part, we are disposed to put more confidence in the statecraft of Mr. Hay than in the disinterestedness of many of the most prominent critics of the treaty in the Senate, and we share with him chagrin at the course which the Senate has taken in response to the shriekings of yellow journals like the *New York Journal*, and the plottings of the corporation attorneys who occupy seats in the Senate. The Senate's treatment of the arbitration treaty and its treatment of this treaty show it to be as dangerous and hostile to popular demands and as reactionary almost as any upper house in Europe made up of titled personages.

If, after we secure able men to shape our foreign affairs, men with experience in diplomacy, with knowledge of the currents of European politics, with a sense of the proprieties of international intercourse and with some sensitiveness to the ethical ideals of the most advanced civilization, the fruit of their negotiations is to be thrown into the arena of debate only to be mutilated by the incompetent or the selfish, then of course it will become more and more difficult to secure men of commanding intellect and cosmopolitan experience to enter the Cabinet. Will democracy recognize and submit to expert guidance? That is the critical question of the future, especially so for us as we set out to engage in international politics.

The Last Christmas of the Century

It is the last only because of mistaken reckoning. It is really the fifth Christmas of the twentieth century. If the pictures which art has evolved and eloquence described as connected with the birth of Jesus had been seen by the world when he was born, the date would have impressed itself on history so clearly that the mistake would have been impossible. The sign and wonder of Christmas are that an event unnoted when it occurred has grown in human estimation of its importance till time is reckoned from it by the nations that rule the world.

Around the advent of the Christ a few shepherds of Bethlehem and wise men from an unnamed land are gathered in the gospel story. Around the Christ on this last Christmas of the nineteenth century kings and wise men of the world gather, and they confess that he

only can solve the vast problems of human society and government. Never did so many souls perplexed as to their own duty and destiny, so many men bowing under the burden of so heavy responsibilities, turn to the Christ for light. From the child looking out into the new century asking what he shall do with his life, to the assembled representatives of the great Christian nations asking what they shall do with China and its four hundred millions, the world's great questions are brought to Christ.

And his answer to all never seemed so clear, never was recognized by so many as the true wisdom as now. "Give yourself," he says. Give your heart's service, which is love's expression, to your wife, your husband, father, neighbor, nation, give yourself to humanity, "even as the Son of man came not to be ministered unto but to minister, and to give his life." This is the true meaning of Christmas giving. This is the message of the first Christmas to the last one of the nineteenth century. The extent to which it is apprehended and accepted is the measure of the joy and hope of the coming century.

Differences Between Christmas-keeping Nations and Others

Nations in which Christmas is observed popularly differ greatly from one another, perhaps as much as other nations differ, but they are at one in reverencing one Lord and in celebrating the day of his birth. Moreover, in spite of many errors of belief and practice, they all regard Christmas as significant of present and promised blessing, of peace, good will, pity, benevolence and love. So far as we are aware, other nations, those, for example, which are Buddhist or Mohammedan, have no similar anniversary.

It needs but a hasty examination to prove that, taking the world as a whole, the nations which honor Christmas Day exhibit a purer, more progressive, more useful type of civilization and religion than do others. As Daniel Webster once said, "Where have the life-giving waters of civilization ever sprung up, save in the track of the Christian ministry?" Their citizens are more prosperous and happy. In spite of all the misery and sin which still characterize them, they are the most advanced along the road which leads towards an ideal state of human society. Is this merely a coincidence or is their superior condition the effect of their attitude towards Christ and his gospel as a cause? Unmistakably the latter is the truth. It is but trite to insist that both in theory and in experience the principles of Christianity do most to promote the highest welfare of mankind.

Why then reassert a fact already a commonplace? Because we are still a long way from exemplifying, even in this favored nation of our own, the gospel of Christ as it deserves and as mankind needs. Because the powers of evil are active and aggressive, subtle and insidious, tenacious and alluring the whole world over, and in some respects more so than ever. Because at the Christmas season, when hearts are more tender, precious and holy memories have more power, and hope and courage are rekindled even in the hitherto defeated and

despondent, it is the time of all times when we should try to appreciate vividly and realistically what a tremendous, all-pervasive, eternal difference it has made to the world that Jesus Christ has come into it in the flesh and has left his teaching, his example and his followers among men.

It is the time to realize afresh, and more vividly than ever, the difference between the conditions of the nations which keep Christmas and of those which disregard it, to comprehend why those differences exist, and to study how we individually may re-enforce and promote the work of God everywhere among men. Christmas should afford a supreme missionary impulse, and the more because of its personal and domestic enjoyments.

In Brief

To paint the central figures in the Christmas story was not the delight of the old masters only. Modern artists as well have loved to picture their conception of the Christ child and his mother. On our cover this week we reproduce one of the most interesting and original of the many such pictures by modern artists—the Madonna and Child by A. Edelfelt. Of the artist of today, as of some of olden time, it seems true that

The young Saviour throned at Mary's breast,
Was but some little child whom he loved best.

Vandals broke off and chipped away parts of the granite canopy over Plymouth Rock last week. Rewards for the detection of the guilty are offered. Their consciences must be flinty.

When you are about to take up a collection for any object, why not specify on your calendar the amount which the church may reasonably be expected to give? Many people like to have some concrete standard by which to gauge their benevolence.

The new field secretary of the Ministerial Relief Fund states that cause effectively in another column of this issue. Surely the churches ought not to let those ministers suffer who have long and faithfully served the denomination in their behalf.

R. F. Horton, in the *British Weekly*, finds fault with John Watson, D. D., because he stands forth in his last book, *The Doctrines of Grace*, as an advocate of Episcopacy and sacramentarianism. Otherwise he has naught but praise for the charm and the orthodoxy of the book.

Rev. Dr. Joseph Parker says that his study of the apostolic preachers has led him to believe that the secret of their power was that they were evangelical and persuasive, that they kept within the reach of the humblest understanding, and that they went to the people with authority.

How is this for remarkable liberality? A church of 400 members recently sent to one of our national societies a contribution of nine cents "from the Church of — for the year ending November, 1900." It took four cents to send the money and receipt. The church expends \$6,000 a year for home expenses.

The impetus for the formation of the Endeavor Church just organized at Valdez, Alaska, was given entirely by a full-blooded Cherokee Indian, who, in spite of great odds, established a C. E. Society, a relief station and this church. Then he was very fortunate in locating claims and now is a wealthy man.

The American Bible Society has learned through its representative, Rev. John R. Sykes, that Rev. Mr. Greene and his wife and two children, Miss Gregg, Mr. and Mrs. Griffith and Mr. Brown, missionaries who were found by the German expeditions to Pao-tungfu and other towns in the vicinity, have reached Tientsin in safety.

It appears from returns of the last election that considerably less than two in 100 voters in this country have faith that temperance will be promoted by the Prohibition party. It also appears that the number of such voters has not increased during the last dozen years. Prohibitionists polled 249,000 in 1888, 270,000 in 1892, 145,000 in 1896, and, so far as returns are in, 182,291 last month.

Mr. A. E. Frye, superintendent of schools in Cuba, next week expects to marry one of the Cuban teachers who came to Cambridge last summer. The story of his proposal of marriage as told by himself is that he wrote to the lady that, knowing she was against annexation he would not ask that the island be annexed, but only a portion of it. She replied that she would not consent that any part of it be annexed, but would accept a protectorate at his hands.

Mr. Pulitzer of the New York *World* has failed to induce Dr. C. H. Parkhurst to edit the evening edition of that paper for a week. All such schemes are devised to gain notoriety for the journal at the expense of the reputation of the preacher. That Dr. Joseph Parker of London should have succumbed to temptation is surprising, in view of his recent criticism of those who yearn for "ideal" journalism. He will edit *The Sun* during Christmas week.

Of 19,000,000 articles handled in the registered mail of the United States postal service last year, only eighty-seven pieces were lost either by carelessness or dishonesty or accident. During the same period the postal officials transmitted \$1,677,500,000 of government funds, and not a dollar was lost in transmission. This is a record of Governmental employees' integrity and ability which it will be difficult for any private firm or business corporation to equal.

The jubilee appeal of the Home Missionary Society, through its executive committee, printed on page 959, should not be overlooked by any reader who prizes the Christian foundations on which our country is built. No human organization has had a more honorable part in promoting the wonderful progress of Christian faith in America during the last century than the Home Missionary Society. Help it to enter the new century free from debt and in still greater strength.

"In what year was Jesus born?" asks a correspondent. He was born before Herod the Great died, for Herod ordered the slaughter of the infants of Bethlehem in order to kill him. Herod died 1904 years ago. Therefore it is probable that we are about to enter on the sixth year of the Twentieth Century. In the year 526 A. D. Dionysius, a Roman abbot, fixed the birth of Christ in the year of Rome 754, and this date has been universally accepted. But it is evidently erroneous.

Is a set led pastor necessary to the life of a church? We would not advise any church to dispense with the services of one, but at least we can quote a historic precedent showing that he is not absolutely indispensable. It is recorded of the church in Timmouth, Vt., that for fifteen years it enjoyed only occasional preaching. But when there was no preacher Judge Porter, one of its deacons, read a sermon and prayed and kept up the service without missing a Sunday in all the fifteen years.

We appreciate the compliment paid to *The Congregationalist* when the State Associations—some forty, more or less—vote unanimously that the bright and timely papers read before them shall be published in our columns. Of course the impossibility of our compliance with these requests, with very rare exceptions, is recognized. If we published a daily paper, and left out all the news, we could not begin to print all the good things worth reading that are said by Congregationalists.

The Presbyterian building in New York city is to have a bronze tablet commemorating missionary martyrs in China. The Congregational House, Boston, ought to have such a tablet, bearing the names of the martyred missionaries of the American Board. Its walls should tell the story of these great events in Congregational history, and the names of those who have sacrificed their lives for Christ's sake on the mission field should be placed where they will be seen by those who visit the headquarters of the denomination.

The figure of Rev. Dr. Cyrus A. Bartol has been familiar to two generations of Bostonians. A graduate of Bowdoin College of the class of 1828, he was for more than half a century pastor of the West Unitarian Church, which was known as the Independent Congregational Society. The church distanced on his retirement in 1889. Dr. Bartol died last Sunday at his home in Boston at the age of eighty-seven. He was a shrewd thinker, a pronounced radical in religion, a man of gentle and benevolent nature, a minister after the old school ideal, a gentleman without guile.

The political and social rights of the Negro of the South are not to be spurned by the South or overlooked by the North without the protest of the Northern churches that have spent so much in life, money and prayer to establish Christian institutions of learning there. The American Missionary Association at its meeting in Springfield passed resolutions deprecating the political situation in the South. At the recent meeting of the General Committee of the Freedman's Aid and Southern Education Society of the Methodist Episcopal Church held in Newark, N. J., similar action was taken.

Rabbi Fleischer of Boston, in a sermon last Sunday evening on a Jew's Idea of Jesus, rebuked his co-religionists as a race for their bigoted attitude toward Jesus. For himself he said, "Whatever Jesus was he must stand, along with the God idea and the Bible, as one of the transcendent contributions of the Jew to humanity." To him Jesus is "the ideal Jew, because, with all his distinct Jewishness, he is so completely universal in sympathy. Of all Jewish prophets, Jesus seems to me most human, most conscious personally of relation and communion with the divine. . . His greatness lies in his bodying forth that consciousness by his stimulating precepts and his inspiring example."

This statement by Bishop Clark of Rhode Island indicates that he at least does not intend to be held responsible in any way for the recent conduct of other bishops of the Protestant Episcopal Church at the consecration of the bishop-coadjutor of Fond du Lac. He writes the following formal notice:

As the recent consecration of the bishop-coadjutor of Fond du Lac was held under the authority of the commission signed and sealed by me as presiding bishop of the church, I feel myself called upon to disclaim any responsibility for the violation of the rubrics on that occasion, and the introduction of vestments having no authority of use in the church.

THOMAS M. CLARK,
Presiding Bishop.

Rev. Thomas Smith of India, whose death is announced in another column, was told over two years ago by physicians in different

parts of the country that he was the victim of an incurable disease. Clinging, however, to hope, he went with Secretary Barton to a Boston expert, who, after careful examination, pronounced the same verdict and told Mr. Smith that his days on earth would in all probability be few. At once physician, secretary and missionary knelt down, and when it came Mr. Smith's turn to pray the heroism and devotion of the man rose triumphant over fear and distress. There was but a brief petition for himself that God would prepare him for the great change, and then he poured out his soul in behalf of India and the progress of Christianity there. What fine stuff goes into the making of a missionary!

For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, Dec. 30-Jan. 5. The Old and New, Your Purposes. Matt. 13: 51, 52; Luke 5: 36-39.

There lies on my desk, as I write, an interesting volume published fifty years ago under the title, *The Half Century*. It records the changes that took place in this country in various departments of life between 1800 and 1850. Dr. Mark Hopkins wrote the introduction, in the course of which he said: "Making every allowance for our proximity in time and for our tendency to magnify what has relation to ourselves, we yet cannot be mistaken in supposing the past half-century to be among the most remarkable in all time." If these words were true of the first half of the nineteenth century, how much greater is their application to the fifty years just closing, and if any of us should be alive in 1950 we should agree with the historian of that time in his eulogy of the fifty years then past as the "most remarkable in all time."

The fact is we are at a most interesting point in history. We are heirs of all the ages and are on the verge of greater acquisitions and opportunities. In vain do ultra-practical people tell us that these divisions of time are simply arbitrary; something within us responds to the solemnity of the fading century and strange yearnings and new and precious hopes are stirred for the coming era. We ought to take advantage of this situation in our religious life. He who has been careless and dull before ought to wake up and give heed to the meaning and mystery of existence today if he is ever going to be alive to what time means.

And yet, when the celebrations are over, and the sermons all preached, and the moralizing in the papers is ended, and we settle down to everyday routine again, we shall have to face our duties as they come to us one by one in the present fleeting moment. Well will it be for us then if we shall not dream too much over the distant past or indulge in extensive castle building for the next hundred years. Let us ask ourselves what we can get out of our immediate past; what we want to do in our immediate future. Did last week add to our store of faith, witness a greater mastery over ourselves and the growth in our hearts of kindness toward all mankind? What do we want to be today and tomorrow—not ten years hence, not forty years hence. Can we cherish any higher ambition than to act nobly today and tomorrow and the day after?

While you have been reading these lines the stream of time has moved on in its restless course. The new has become the old. O, to honor and use the flying moment in such a way that when it is gone forever it will rise up in benediction and inspiration! O, that we may link our most daring hopes and highest ambitions for the coming one hundred years with the most prosaic tasks of today!

The Christmas Mummers

BY CLINTON SCOLLARD

Hark! what is it the mummers say,
Bearing the holly and ivy spray?
"Praise, for a child is born today!"

Hark! what is it the mummers sing,
With triumph in their caroling?
"Praise, for today is born a king!"

Hark! what is it the mummers call,
Chorus with rapturous madrigal?
"Praise unto Him who is born for all!"

Happenings in Washington

BY LILLIAN CAMP WHITTLESEY

Washington's Birthday Party

The day we have but just celebrated is the birthday of our nation's capital. One hundred years ago the seat of government was transferred from Philadelphia to Washington. Because the exact date, Nov. 17, "was not convenient, Dec. 12" was chosen as the most suitable time, after the assembling of Congress. The governors of all the states were invited and a majority came, some with their staffs. The day was made a legal holiday, the weather was clear and cold and the sun never shone upon a happier or more remarkable birthday celebration.

At the White House

In the morning the governors with about two hundred and fifty invited guests assembled at the White House at the personal invitation of President and Mrs. McKinley. This number is about the seating capacity of the executive mansion, which has not been enlarged or materially altered since President and Mrs. Adams moved into it in 1800. It is expected that its enlargement shall be a permanent result of this centennial celebration. In the East Room, beneath one of the great cut-glass chandeliers, surrounded by foliage plants and electric lights, was a complete and beautiful plaster model of the proposed executive mansion. It is very much the plan of the late Mrs. Harrison. For historic and sentimental reasons the present edifice is to remain unchanged, but buildings similar to it in style and size are to be placed east and west of it, and to be connected by curved, columned corridors. Following Colonel Bingham's explanation of the model was a masterly oration by Commissioner Macfarland on The Development of the District from 1800 to 1900. A third oration by Governor Shaw of Iowa treated of The Development of the States.

At the Capitol

The procession from the White House to the Capitol was the only feature of the celebration accessible to the general public. The parade, though short—three-quarters of an hour in passing—was one of the finest that has ever passed up that historic avenue. It was a military escort to the President and his guests, and was largely made up of regulars from the different branches of the army and navy. Flags floated from roofs and windows all along the way, the street was kept clear by ropes, and there was plenty of room on the sidewalks for the good-natured throng of people.

The House had had a long session the

day before, but during the night a company of sailors from the Dolphin had wrought its transformation. The large swivel chairs had been removed and replaced by small movable ones that doubled the seating capacity and halved the comfort of the floor. Flags sent over from the navy yard at Brooklyn covered the walls from the gallery down, and were draped upon the screens at the rear and about the Speaker's platform and desk at the front. The sound of the tack hammer took the place of the Speaker's gavel. The flags were the standards of different nations and alternated with United States flags. As the work had been hurriedly done some curious mistakes had been made. The English flag was beneath the President's gallery and some of the ensigns were upside down. Visitors pointed them out and they were changed. It was a startling and rather confused mass of color and form: the red and yellow of Spain, the green of Persia, the cross of Switzerland, crescent and star of Turkey, the dragon of China interspersed, not blended, with the red, white and blue of our own stars and stripes. One longed for the illustrated pages of the Standard Dictionary to make them all out.

The members of the House all took seats on the Republican side and were called to order, as usual, by the announcement of Speaker Henderson and the prayer of the chaplain. Then the senators marched in two by two and took the front seats on the Speaker's left. After them the diplomatic corps, headed by Sir Julian Pauncefote. Next him was the French ambassador, then the Japanese minister, with two little ladies, the only women upon the floor. Minister Wu wore an elegant robe of changeable silk and gave close attention to all the proceedings. The governors and their staffs came next, followed by a brave array of army officers, General Miles leading. Their brilliant uniforms and clanking swords were a foil to the black, rustling gowns of the justices of the Supreme Court as they made their way to the upholstered chairs placed in front of the senators. A pause, then the whole distinguished body and all the people in the full galleries rose as the President and the members of his official family came down the aisle and seated themselves in the easy-chairs at the right of the Speaker's desk. Senator Frye presided. The five speakers, Representatives Richardson and Payne, Senators Daniels, McComas and Hoar, sat in a row upon the platform usually occupied by the clerks. The venerable chaplain of the Senate, raising his sightless eyes and trembling hands to heaven, asked God's blessing on the nation, its officials and its capital. The speeches were all good, but too many and too long. Each reads well, but it was a task to remain until half-past six in that close and crowded chamber. Yet one felt it to be the opportunity of a lifetime.

Never before in our history has such a notable assemblage of all the branches of the national Government gathered under one roof, having as guests the governors from Maine to California, from North Dakota to Florida. About the most restless man in the company was the vice-president elect. How will he endure the long speeches in the Senate? The serenity

of the President is never disturbed, and one could not help wondering if his apparent delight in listening was not enhanced by the fact that for two hours and a half, at least, no one could approach him with a want.

The Reception

The finale of the celebration was a large reception at the always beautiful Corcoran Art Gallery. As the people moved in and out of the building it was but passing from one fairylike spectacle to another, for the distance from the art gallery to the avenue was spanned by arches of electric lights making a glowing roof, while search-lights playing upon the monument and the flag with the dates 1800-1900 made them brilliant in colors of light. The celebration was not a carnival but a stately series of dignified events fully in accord with the spirit of the founder of the Federal City, and an earnest of what Washington is yet to become.

The W. C. T. U.

Of all recent conventions, that of the National W. C. T. U. has the largest and most earnest constituency. Its 625 delegates represented thirty-five sections of work. The meetings were held in our newest theater. Arrangements were made with its generous owner some time ago, and when, after his death, the property changed hands, it was found that he had made provision for carrying out his wishes in having the temperance convention there. Many of the same leaders are seen in the W. C. T. U., the Congress of the D. A. R. and the Woman's Suffrage conventions. But the spirit and conduct of the W. C. T. U. meetings are very different from the other bodies. There is no struggle for office, little wrangling over rules. Mrs. Lillian Stevens, the president, is an admirable presiding officer, a strict parliamentarian, and business moves on with dispatch. The anti-canteen matter came up, and the ladies had a hearing before the House committee. The President and Mrs. McKinley received the convention most graciously, and Admiral and Mrs. Dewey would have extended the same courtesy had not the fatal illness of Mrs. Dewey's mother, Mrs. McLean, prevented. The W. C. T. U. women seemed as happy in a theater as in a meeting house, and as much pleased to be welcomed by our good President as if they had not censured the Administration ruling on the canteen bill.

Old Christmas Carol

Earthly friends may change and falter,
Earthly hearts may vary—
He is born that cannot alter
Of the Virgin Mary.
Born today, raise the lay,
Born today, twine the bay,
Jesus Christ was born of Mary,
Born to save.
Born to save, holly wave,
Jesus Christ was born at Christmas,
Born a King,
Born a King, laurel bring,
Jesus Christ was born at Christmas.
Born for you,
Born for you, green leaves strew,
Jesus Christ was born of Mary,
Born for all.
Well befall hearth and hall
Jesus Christ was born at Christmas,
Born for all.

Mr. Todd's House Warming

A Christmas Story by Washington Gladden

Rev. Dr. Washington Gladden, pastor of the First Congregational Church of Columbus, O., is best known probably by his writings on applied Christianity, by his contributions to the literature of social science and by his aids for Christian ministers—books which deal with the technical problems of the profession. He serves, too, as a mediator of the thought of Biblical scholars, and scientists, and is a popularizer of their teachings; and sparse and antiquated indeed must be that clergyman's library which does not have at least one of the twenty and more books which he has written. At conventions of civic reformers his is a familiar figure. He also has a side to him which is revealed in such work as is found in the accompanying story and in poems and hymns, some of which will abide. There are few more versatile or helpful men in the Christian ministry. The story which follows introduces certain characters who have figured in former Christmas stories by the author.

Some of us have not forgotten that Maine lumberman, Mr. Haliburton Todd, to whom things are apt to happen about Christmas time. When last heard from he was lying on his couch with a broken leg, at his home in the Maine woods, muttering fantastic threats of retribution against the jolly party which had surprised him on Christmas Day, and had compelled him, a prince of givers, to learn how blessed a thing it may be to receive when you cannot help yourself.

Five years have passed, and Mr. Todd has removed his residence to a city in the West which shall be nameless in this story, because it is the one city of the United States whose modesty exceeds its enterprise. In one of the working class districts of this shy city Mr. Todd has been erecting a great wood-working factory; the building is complete, but there has been some delay in the delivery of the machinery. It is now the middle of December, and there is no promise of its arrival before the beginning of the new year.

Mr. Todd is glancing, with some manifest pleasure, about the principal hall of his palace of industry. He has made it as bright and inviting as he could; the men and women who will work for him will spend most of their working hours within these walls, and he means that they shall have a comfortable working-room.

"Homes are dismal and desolate enough hereabouts," he says; "we'll see what can be done for the shop."

The clean floors, the wide, high windows, the parti-colored walls of glazed brick, all give the place a cheerful aspect; and, as the master looks round upon it, a thought strikes him.

"Why not?" he soliloquizes. "It's the last chance to make it useful in this way, and it may be the best day's work that will ever be done in it. There would be room on this floor for 1,000 without crowding. We could cover this shafting with bunting, and festoon the windows with green. Something to eat? We could fix that." Serve it on the floor below. The benches will answer for tables, and I know a caterer who could manage it. They could come up here

afterwards. Music, of course—an orchestra—and Ruby, bless her! will sing for them. They'll keep still for her. The children could have games in the packing-room, if I can get the right master of revels. Brad and Ben together are a good team.

"Can I get my party? First catch your rabbit. Perhaps the settlement folks can give me hints. Invitations might go through the Building Trades Unions. Mob? Well, it might be prudent to invite a few policemen. But, on the whole, I think I will not. No, we will have no policemen. Will it work? I think so. A place like this ought to be dedicated as much as a church. And this is the way to dedicate it. It is going to be a sanctuary of help and a temple of good will, if we can make it so. The people who work in it are going to be happy in their work and contented in the belief that the place is sacred to their welfare. It is right that it should be opened to them in this way. It will help them to understand what it means. I will go over and talk it up with the Johnsons."

It will be inferred that the Johnsons, too, have followed the star of empire. That sturdy sea captain is now in command of a large steamer on the inland waters. His home is in the nameless city. It is Uncle Hal's most constant refuge.

The cable line soon bears him to the door and Ben lets him in. This strapping boy of sixteen in belted blouse and golf stockings bears small resemblance to the lad of ten whom we first met on the streets of Boston; he is awkward and self-conscious as boys of his age are apt to be, but his generous manliness has suffered no serious eclipse.

"Hooray, Uncle Hal!" is his greeting. "You're in time for supper. Dad's just in and it'll be ready in ten minutes."

Man and boy, arm in arm, walk into the pretty library. It is quite another scene from that in which Mr. Todd first found the broken household in the Boston tenement house—this cozy room with the low bookcases, and the choice etchings and the baby grand in one corner, with the violin and cello cases standing near and the couches and easy-chairs and the coal fire burning in the grate. And here is the mother, ten years younger than she was six years ago, and Ruby, a woman slender and tall, with a deep look in her large, dark eyes, for character ripens fast under such a discipline as that through which Ruby passed in the years of her girlhood. Here, too, is the father, bronzed and stalwart as of yore, yet refined and dignified by his added years; evidently a man who wears well, to whom the attentions of time give a heightened polish.

It is a cordial greeting which Mr. Todd receives from this happy group, and they are soon seated at the supper table.

"It's about time you were giving account of yourself," says the head of the house. "We haven't seen you for a week."

"No," answers the guest. "I ran down

East to hurry up that machinery, if possible."

"What's the prospect?"

"Not much better. I shall have to wait three weeks yet, I fear."

"Provoking."

"Rather; but I've been considering whether I might not do a little business, while I am waiting, without my machinery."

"What manner of business?"

"It isn't in the directory. I heard the parson saying the other day that the best kind of work is never done by machinery, and it occurred to me today that my factory is in good shape to do a little of that kind of work."

So Mr. Haliburton Todd proceeds to unfold his scheme for Christmas Day.

"Beautiful! Uncle Hal," says Ruby, with her prompt enthusiasm.

"Yes, my dear, the conception is all right. I wish I could be sure of the execution. Perhaps the verdict may be the Frenchman's *not* about the charge at Balaklava. I remember a story in which a feast was spread and nobody came; everybody sent regrets. Not many of my invited guests will be kept away by new farms or yokes of oxen, but they may find other excuses."

"You remember, though," says the lady behind the urn, "that that table was finally furnished with guests, and they were much the same sort of guests, I should suppose, as those whom you propose to invite."

"Hardly, as I remember the story. That table was filled with tramps and vagabonds. I'll feed them, as the man in the story did, if I can do no better, but I'm not aiming at them. It is the working people and their families—the self-respecting working people—such as are going to occupy my factory when work begins—I want them. They are hard to capture, in their present state of mind, and I don't know how I shall manage them."

"Trust you to manage anybody," says Ben. "Do you fancy that these people could quarrel with you?"

"We shall have no quarreling, my boy; but the problem is to give them an evening of real enjoyment—to warm the cockles of their hearts with something better than beer. This is my undertaking, and I cannot afford to fail. My whole venture will be greatly affected by it. You know what I mean to do; I am going to try to have something like Christmas in my factory every day in the year—not toys and sugarplums, but peace and good will; and the result must not be prejudiced by any mischance."

"You are not going to fail, Hal," answers Mr. Johnson, with sober confidence. "The people you are after will come, and you will make them understand you. It is a capital way to launch your enterprise; it gives you the right chance to get acquainted with the people."

"Very well; I am glad you feel confident about it. But I shall want the help of all of you."

"With all our hearts," cries Ruby.

"Count me in!" echoes Ben.
 "Command us all," chimes the mother.
 "We know now what our Christmas will be."

For the next few days the army of preparation marches. Haliburton Todd is a master of details; nothing is forgotten. The caterer and the decorator are under commission; such furnishings for the rooms as the feast will require are ready; the orchestra is instructed as to the special services which it will be required to perform. Many bright, cheap draperies give the large rooms the appearance of banqueting halls.

The manner of the invitation gives most concern. It is decided that admission shall be by ticket; that dignifies the festival and removes the suspicion that it is to be a free supper for vagrants; families are more likely to come. The settlement people advise the distribution through the Trades Unions, the secretary of each union to be provided with tickets which he may issue on request to members and their wives and children, the name of each to be written in. The card reads thus:

Mr. Haliburton Todd presents his compliments to Mr. and Mrs. — and their children — desiring their presence at his new factory, corner of Franklin Avenue and Fulton Street, on Christmas evening, at seven o'clock.

Music and recitations may be expected, and it is hoped that neighbors living in this ward may spend a pleasant evening together.

Mr. Todd is not, happily, altogether a stranger to the dwellers in this district. He has been among them for six months; many of them have been employed upon his building, and they have partly found out what manner of man he is. All of these are enlisted in the work of extending the invitations, and several days before Christmas it is reported that five or six hundred cards have been issued.

But no such work as this can be undertaken without stirring up some adversary. Was it not the Prince of Good Will himself who once demanded of those who had been the witnesses of his merciful deeds: "Many good works have I done among you: for which of these do ye stone me?" One who does nothing but good is apt to be stoned for that by some who are envious and by some whose gains are interfered with, for there is no kind of beneficent work which does not diminish the opportunity of those who live by the ignorance or the misfortune of their fellows.

A few small souls in the vicinity of Mr. Todd's factory foresaw in him a business rival, and his liberal policy with the employees on his building had also excited the suspicions of certain extortionate employers who had reasons for not wishing that sort of example to be quotable in their neighborhood. Such men can always find tools to do their dirty work in the ranks of labor; the mercenaries in that army are not, unhappily, so rare as they ought to be, and they are apt to be tonguey and plausible fellows, who know how to play upon the prejudices and antipathies of the men and often to mislead them to their undoing.

At the last meeting before Christmas of the Council of the Federated Building Trades one of these astute gentlemen ventured to attack Mr. Todd's Christmas party. He was a fluent young chap by the name of Grigsby, whose vocation, as

he expressed it, was that of a "hagita-tor." Plumbing was to him of the nature of an "avocation"; it sometimes called him away from his regular trade, but did not seem to detain him long. How he managed to live so well upon so little labor was not known, but the more sober-minded of the working men had their suspicions. The course which he had taken in some of the labor disputes—in which his voice had first been loud for war and had then been strangely modulated to the advocacy of ignominious surrender—had not always been explicable.

But a man with a limber tongue, a plausible manner and colossal assurance can often for a long time keep control of large bodies of working men. The same thing is true, I regret to say, of political organizations, and even of churches. It is disheartening, sometimes, to see how large a proportion of the population of America is still under the spell of the glib talker and the unflinching liar. Such people are always found out, but they often flourish for many days like the "green bay tree." And agitator Grigsby was still flourishing, with the other green things, at this Christmas tide. What instigations may have reached him from other sources we may not know, but he had personal reasons for not liking Mr. Haliburton Todd. In one of his lapses into industry he had found employment in Mr. Todd's factory, and had been caught by that vigilant builder at a disreputable piece of scamping—which was about to be covered up and might have resulted in serious injury. So clear a case of conscienceless dishonesty was it that Mr. Todd called the contractor and made him dismiss Grigsby on the spot, admonishing him never to be seen again upon the premises. Agitator Grigsby therefore owed Mr. Todd no good will, and the meeting of the Trades Council gave him an opportunity to vent his spleen. He introduced a resolution, disapproving of the acceptance, by members of the Builders' Union, of Mr. Todd's invitation, and proceeded in a noisy harangue to support his motion. He read the card of invitation and held it up to ridicule.

"Mr. Haliburton Todd presents his compliments, does he? Why doesn't he hoffer 'em for sale? He might get sixpence a gross for 'em. Has to give 'em away, does he? Not much demand for 'em, I suppose. [Applause and laughter.] It looks as though the honest working men of this ward didn't want much of Mr. Haliburton's Toddy. [Loud laughter.] One o' the schoolbooks told what a hold Roman said about this sort of thing 'I'm afraid of the Greeks bringin' presents' he said. So am I. When any bloomin' capitalist comes around with a bribe keep yer heyes peeled."

Mr. Grigsby was capturing his audience, but not all of it; here were men who knew Mr. Todd and could not be stampeded by this eloquence.

"What's the idyet drivin' at?" said Tom Maguire to Terry Collins. "Ach, but there's bad blood in him!"

Mr. Grigsby went on.

"In my judgment, Mr. Chairman and Gentlemen, horganized labor will find no friend in Mr. Haliburton Todd. He's no use for the hunions. He will fill his place with scabs, mark my word! He turned

me out of a job because I was a hunion man."

"That's a lie, Bill Grigsby!" shouted Maguire. "Ye know yer lyin'!"

"Mr. Maguire," said Grigsby, blandly, for he was aware that he had waked up the wrong passenger, "I forgive ye that insult for I know ye to be an honest man; but if ye knew as much as I know about the hins and houts of this business ye would know that reasons can be found for anything ye want to do. I know what's below all this, and what I'm tellin' ye's the truth."

And Mr. Grigsby proceeded, confining himself to hints and insinuations, his audience following him with evident sympathy.

But Tom Maguire's blood was up. "Run, Terry," he whispered, "to the nearest 'phone and call Muster Todd. Tell him to come here to-wanst. I'll get the floor when this liar sets down, and I'll talk till Mr. Todd comes. Meet him on the way, and tell him what's up."

Mr. Grigsby concluded amidst a burst of enthusiasm. "Hooray!" voices were shouting. "Did him up in good shape, didn't he?" "Good-by, Todd!"

Meanwhile the sober-minded minority were holding their tongues and looking ashamed, and Tom Maguire was on his feet, shaking his fist at the man in the chair. Tom is not an orator; like Mark Antony he is a plain, blunt man, but he manages to put things together rather pungently.

"Muster Chairman an' Gintlemen," he began; "I know Muster Todd; I have worrkt for him, I have; and he is a white mon, he is, every day in the wake, I know, and Sundays too, I'll bet."

"He is!" "Right you are!" from voices in the audience.

"There ain't a better mon in this city to wurrk for, there ain't. He pays the best wages that's goin', he does; an' he knows ye wheriver he sees ye, an' gives ye the time o' day like a gintleman, always. An' it's not him that fergits ye when ye're in throuble. When my little bye tuk sick an' died"—the lump in Tom's throat began to be in evidence—"he kim to see us more'n wanst, an' yer own brother couldn't 'a' been kinder. When the little lad's sowl was goin' out—an' I didn't know it, but he did—I seen him standin' over by the windher, lookin' out, an' he was cryin' for me, God bless him! An' I don't stay here, sor, an' hear that mon lied about, sor, not by nobody, sor. It's not thrue that this mon was turned out o' the buildin' for bein' a uníon mon, no, it isn't! He was turned out o' the buildin' for doin' the rascalist bit o' work I ever seen done by a ploomber, an' that's sayin' much [loud laughter from the other trades]. I'm a ploomber meself an' I know rascalily ploombin' when I see it [more laughter]. An' I wouldn't belave the wurrd uv any mon that wiped a jint like that one was wiped, I wouldn't. Ploombin', indade! It's my belafe that the gintleman who proceeded before me knows a hape more about layin' other kind o' pipes than lead pipes an' iron pipes; an' ye'd better beware of his soft sodder, yehad."

By this time a good part of the audience was with Tom, and in the midst of the sensation which followed this sally Terry ushered in Mr. Haliburton Todd.

"Here's the blessed mon, this blessed minute," cried Tom. "Muster Chairman, I move that Mr. Todd be invited to this platform to shpake for himself."

Amid generous cheers, and some murmurs, Mr. Todd stepped forward.

"I am not quite sure what you want of me," he said, "but I understand that remarks have been made here, representing me as the enemy of organized labor. I cannot let you think anything like that. I have long believed in labor organization, and prefer, when I can do so, to employ union men. I don't always approve of all that is done by labor organizations—nor by organizations of capital either; but I think that it is better for all of us that labor should be firmly organized; it is the only way to prevent the oppression of labor by hard-hearted employers. No man can point to any act of mine which is not in harmony with this statement. If trades unions propose any action which seems to me unjust I shall oppose that action, but I hope to find them acting reasonably, and when they act reasonably I shall stand by them. As I hope to be a large employer of labor in this district, I desire that this matter should be clearly understood at the outset.

"As for my Christmas party, you know that I have no claims on any of you, but my building is unoccupied, and it occurred to me that it might be pleasant for my neighbors and their families to come together Christmas evening in a social way. I can only promise to treat you as civilly as I should wish to be treated, and I hope that you may find something to enjoy. If any one thinks that I have any selfish schemes beyond this I hope that he will live long enough to know better."

The manliness of this speech was irresistible; it was greeted with a round of applause; Grigsby's resolution was promptly tabled and the assembly voted to thank Mr. Todd for his speech and for his kind invitation. The attack had recoiled upon its promoters, and the Christmas party had been well advertised.

The people were coming, beyond a doubt; and the entertainers girded themselves for their task. Two days before Christmas the Nortons arrived; the program was settled and rehearsed, and the two families had their Christmas dinner together in Uncle Hal's bachelor quarters.

It was curious to note the transformations wrought in these young people since their last meeting. Five years turn a lad into a hobbledehoy and transfigure a girl into a woman. The masculine contingent had grown conscious. Burt Norton was a Sophomore and Ben Johnson a Freshman in college, and that implied a certain constraint in their intercourse; Pearl Norton had run up into an overgrown miss, and Sam was just scheming to shed his knickerbockers; Ruby was the only one who was fairly through the fermentation of adolescence, and for her there was a quiet amusement in the gawkiness of the rest. But they were all right-minded young people, united in their worship of Uncle Hal, and gaining, through this devotion, more of tonic for their better selves than any of them knew. This scheme of his has enlisted their enthusiasm, and they talk it over at the Christmas dinner with great hilarity.

"Where do I go, Uncle Hal?" asks Jack.

"You go into the packing-room."

"With the kids?"

"Yes; Ben and Pearl and you are detached to serve under Captain Johnson. You are to think up all the games you ever heard of—games of action, for big children and little ones. They will start plenty of fun themselves, but you can steer them."

"We have half a bushel of bean-bags," says Pearl, "and a dozen sets of ring toss, and half a dozen krokonos boards; and we can play 'hunt the ring' and 'flesh, fish and fowl,' and all such games. I think that we can keep them from going to sleep."

"Perhaps we'll get a rop," says Mr. Johnson, "and give the bigger boys a chance for a tug of war."

So the plans are matured, and the whole reception committee is on the ground at an early hour. The guests come in groups and throngs, looking wistful and curious as they enter; but so cordially greeted by the hosts and hostesses as they enter that suspicion and embarrassment soon disappear. Watch the master of the feast as he goes up and down the room, shaking hands with those whom he knows, who appear to be many, and with gentle courtesy seeking to be made acquainted with those whom he does not know; picking up the little folks and tossing them in the air and laughing with them as he gently drops them on their feet; drawing the boys and girls about him and chatting with them in the most frank and confidential way; inspiring every one with his own overbrimming good will and good cheer. All the rest are helping, each in his own way. In great letters along the wall is the quaint assurance:

WE ARE NEIGHBORS. LET US GET ACQUAINTED. SPEAK TO YOUR NEIGHBOR! HE WILL NOT BITE YOU!

Everybody laughs at the homely injunction and turns to do as he is bid.

The supper is served by an army of well-trained waiters, and there is enough for all.

Rising from the feast the children are admonished that games are in order in the packing-room, and thither they throng; their elders ascend to the large hall, where more decorous mirth is in order. The orchestra, on an elevated platform, discourses inspiring music and the promenade concert begins, Mr. Norton and Mrs. Johnson leading the march. At the further end of the hall the younger folk keep time in livelier movement to the same inspiring measures.

By and by, a few strokes upon a gong and the beckoning hand of Mr. Todd bring the company around the platform. Fifteen or twenty minutes are to be given to a brief program of music and speech.

"First," said Mr. Todd "I want you to hear Miss Johnson sing a Christmas song that ought to be sung every Christmas"; and Ruby, supported by the orchestra, pours out her heart in that great melody of Adolphe Adam, "O Holy Night." The girl's emotions were kindled by the scene before her, and when she came to the last stanza every word of it was spoken so clearly that no syllable could be missed:

Truly he taught us to love one another,
His law is love and his gospel is peace;
Chains shall be break, for the slave is our brother,
And in his name shall all oppression cease.
Fall on your knees!
O hear the angel voices!
O night divine, O night when Christ was born,
O night divine!

It was something more than a voice; it was a woman's soul, thrilled by the same passion that trembled in the sky that night over Bethlehem. The audience wanted more, tumultuously. But Mr. Todd stilled them.

"You shall hear her again, presently," he said; "now I want you to listen to Mr. Norton," and that railway dignitary, who had not wholly forgotten his triumphs on the academy stage, gave them, in grand style, Tennyson's "Ring out, wild bells," which touched another chord. Then Captain Johnson, summoned for the service from his revels in the packing-room, sang with his robust baritone Gounod's Nazareth, and then once more came Ruby.

"It is not a Christmas song that Miss Johnson will now sing," says Mr. Todd, "but it is one that some of us have heard more than once on Christmas, and always wish to hear." And the girl lifted up her voice again in a song that seemed to have been made for her:

Angels, ever bright and fair,
Take, O, take me to your care.

For Ruby the song has many tender associations, and tears are in her voice as she utters its passionate pleading. There was little noise when she finished, but there were moistened eyes and heaving breasts. Ruby had come and sung and conquered; the gentleness that lives in human breasts had answered to her appeal. It is a sympathetic audience to which Mr. Todd now turns for a final word.

"I must not keep you standing here much longer," he says, "but before you go I wish to say a word to you, my friends and neighbors. I am glad that so many of you came to my house-warming; I want you to know this place, and I want to know as many of you as I can. In a few weeks more the machinery will be in motion here, and I shall have work for a good many men and a few women. Some of you, perhaps, will be my partners in this work; all of you, I am sure, will wish me well.

"I have come to live among you; this ward will be my home, and this factory will be my workshop and my playground and my club and my church—yes, my everyday church. The interests of my life will be mainly here—not exactly as some men's interests center in their places of business, for this, to me, will be something more than a place of business. Some men have steam yachts and stables full of fast horses, and I shall have my factory. That does not quite tell the story either. Mr. Mills builds beautiful hotels in New York where poor men can fare handsomely for thirty cents a day, and Sir Walter Besant gets a People's Palace built at the East End of London; which is a club-house and a concert hall and an art gallery and a place of instruction and amusement for thousands of people—and I have built my factory. The Mills hotels and the People's Palace are beautiful deeds; they brighten many lives. I mean that my factory shall do the same thing. A people's hotel or a

people's club, or a people's institute or a social settlement may be a good instrument for increasing human welfare and happiness, but I see no reason why a palace of industry like mine may not prove an equal benefit. At any rate, that is what it is here for. I hope that it will be the brightest spot in the whole ward. It will give employment and livelihood, I trust, to a good many people. We must try to manage it so that we shall be sure of that.

"Whatever money is made out of it, beyond that—and beyond a comfortable living for myself—will be spent in this neighborhood. It will not be carried off to some elegant suburb and expended there in sumptuous living; it will not be hoarded—I shall never be a rich man—it will be used here and now. People sometimes talk about trying to leave the world better than they find it; I am going to try to leave this world better than I have found it. It is something like a wilderness now; I trust that we may make some corners of it to blossom as the rose. We ought to have a few pretty parks and playgrounds; we ought to have a good reading-room and picture gallery, and a concert-room where we could hear good music; we ought to have a score or two of coffee-houses where one can spend a safe and pleasant evening; we ought to have clean streets, and flowers about our houses. Paradise is pretty nearly lost hereabouts; can it be regained? I believe that we can do something toward it, and the rest of my life is going to be spent in the enterprise.

"But no man can do it alone; I shall need the sympathy and the co-operation of all my neighbors, and especially of the people who work for me. The factory will be their enterprise as well as mine; what we are able to do with it largely will depend on their good will.

"Forgive me, my friends, for keeping you so long. I have talked about myself, in the last six minutes, more, I think, than I ever did before in all my life; but it seemed necessary that my neighbors should know what I am trying to do, that we may understand one another and work together.

"Christmas has always meant much to me; it means a little more every year. All that it signifies I shall not try to tell you, but every one of us knows tonight that something has come into the world from above the world, something better than all our gains and inventions, something that helps us to be better friends, better neighbors, better men and women. I have a few verses here which tell us something about it; they have been printed on a Christmas card which you may take home with you, if some of these boys will distribute them. But before you go, I want you to sing together this Christmas song. Captain Johnson and the orchestra will lead us."

This was the Christmas song, and they sang it with a will:

And art thou come with us to dwell—
Our Prince, our Guide, our Love, our Lord?
And is thy name Emmanuel—
God present with his world restored?

The world is glad for thee: the rude,
Wild moor, the city's crowded pen;
Each waste, each peopled solitude
Becomes a home for happy men.

The heart is glad for thee! It knows
None now shall bid it err or mourn;
And o'er its desert breaks the rose
In triumph o'er the grieving thorn.

Thou bringest all again; with thee
Is light, is space, is breadth and room
For each thing fair, beloved and free
To have its hour of life and bloom.

Thy reign eternal will not cease;
Thy years are sure and glad and slow;
Within thy mighty world of peace
The humblest flower hath leave to blow.

The world is glad for thee; the heart
Is glad for thee! and all is well
And fixed and sure because thou art,
Whose name is called Emmanuel.

While they are singing the last strain Tom Maguire is climbing upon the platform. He stands there a moment, winking hard, and lifting his brawny fist above his head.

"F'what do ye be sayin' for yersilves now, I wondher? Haven't ye a tongue in all yer heads? Why don't ye be a shoutin'? Muster Todd, yer one of heaven's own gintlemen, ye are! May all the saints an' howly angels bless ye an' give ye good luck; that's f'what we say! Ain't that what yer manin' down there?"

"Yes, we do!" "Right you are!" "Here for ye, Tom!" are the hearty responses.

"Well, thin, three cheers fer him, all of yes!"

"That's something like it. Three more! Now ye're hollerin'! Three more!"

They throng about him as he comes down from the platform; they grasp his hand; pale women kiss it with tears. "God bless you, sir!" "Good luck to you!" "Long life to you!" are voices that fill the air.

"Well, Ben," says Mr. Todd, as they walk homeward, "how did your kids behave?"

"Jolly!" answers the boy. "Liveliest lot you ever saw together. Teach 'em games? Not much! They can give you points every time. And they went off with them bags of candy happy as kings."

"Were you satisfied, Uncle Hal?" asks Ruby, solemnly.

"I should be an unreasonable being to be dissatisfied," he answers. "It was better than I hoped."

"It was better," rejoins the girl, passionately, "than any angel from heaven ever dreamed. All the while you were speaking, those glorious words which Mr. Norton had just repeated kept ringing in my ears. It seemed to me that the thousand years of peace had really begun."

"Just a glimmer of that dawn, I hope," said Mr. Todd. "But it is coming! Nothing can stay it. It will shine more and more unto the perfect day."

Jesus Christ and Social Progress

Dr. Newell Dwight Hillis, in the conclusion of an article with the above title in *The Homiletic Review*, says:

Christ with majestic form hath stepped from city to city and continent to continent. Standing in the marketplace, cities have put away their vices and crimes; harems have become homes; while he looks, the king hath put away his cruelty and become a father. Looking toward the legislative hall, the jurist hath softened his heart and become gentle and humane. Standing at the door of the prison and Lazar-house, men have put away falsehood and squalor and comforted those for whom Christ hath died. He hath touched marriage and it hath

become a sacrament; he hath touched the book and it hath become wise; he hath touched the laws and they have become just; he hath touched art and music and they have become high and pure; he hath touched wealth and made riches splendid; he hath touched the library and lent it refinement; he hath touched eloquence and made it high and exalted; he hath touched religion and made it full of love and sympathy; he hath touched the cradle and the babe hath become God's child; he hath touched the grave and it hath become the door into life immortal. His love is universal, his truth is everlasting, and his kingdom shall have no end!"

Sir Arthur Sullivan and Christian Hymnology

BY REV. CHARLES FRANCIS CARTER

Sir Arthur Sullivan was the counterpart of his music, genial, unaffected, simple and entertaining. Strong affection for those nearest him was expressed in his unflinching devotion to his mother, while the death of a beloved brother, who had high promise as an actor and musician, was one of his deep griefs. The history of the song that will be remembered perhaps as long as any he wrote serves to indicate how deep were the fountains from which some of his melodies flowed. Miss Proctor's verses, entitled *The Lost Chord*, for several years had lain in his mind awaiting their musical counterpart, but the adequate inspiration had not come. He was watching by the bedside of his brother, in the quiet night, while the dying man slept, and there, under the tender impressiveness of the scene, deepened by the strength of his own affection, the words of the poem had their birth in song.

The outreaching of the human spirit, when the clouds are round about it, the groping of the soul toward some source of comfort and assurance, the breaking in of the light, the affirmation of undying hope as one of the eternal verities, are all depicted here in the melody, that at first is hesitant, that then passes on into the region of its desire, and at the end strongly declares its assured conviction, supported by worthy chords and buttressed by ennobling harmony. It is an unusual composition, being somewhat descriptive in its character and hence not of the highest order, yet its portrayal of genuine feeling fully entitles it to the popular and almost unprecedented favor with which it was received, and makes it an enduring monument to his brotherly love.

The friendly character and hearty manner of the man rendered him much liked, and he had a personal interest in the members of the companies engaged to sing his operas. A day spent with him upon the Thames led to an instance of his spirit of comradeship. While the electric launch in which we were sailing was passing through the lock, we had taken to the bank and were watching the fascinating scene. In the midst of the flatboats, canoes, launches and various craft with which the river was thronged, Sir Arthur caught sight of the soloist who was then at the Savoy singing the tenor part in the opera of the Gondoliers.

Now he was poling his way down stream, waiting for the next chance to enter the lock. To attract his attention Sir Arthur whistled in a peculiarly clear and penetrating tone one of the notable airs that we had heard him sing the night before. The tenor quickly heard it, looked up with a pleased expression as he detected the composer, and they greeted each other with evident good fellowship.

Not only was he highly endowed and rigorously trained, but he was a most diligent worker. On this same day, as we were moving along on the river up toward Windsor Castle, under the quiet English skies, in answer to a query about his method of composing and the way in which he found his themes, he said: "They do not come on such a day as this, out here in the open. One has to work for them." Probably behind my question there lay some hint of the impression that musical themes come unsought and unpremeditated, and that the composer has mainly to record his spontaneous ideas. His answer disclosed the spirit of reliance upon a more strenuous method. Concentration of interest and studious application were large factors in his success. He would have concurred in the reply that George Eliot makes Stradivarius give to the moody painter who sought to trade on his genius:

A great idea is an eagle's egg,
Craves time for hatching; while the eagle sits
Feed her.

If thou wilt call thy pictures eggs
I call the hatching, Work. 'Tis God gives skill,
But not without men's hands: he could not make
Antonio Stradivari's violins
Without Antonio. Get thee to thine easel.

It was eminently true that Sir Arthur's product was the result of work, systematic, painstaking and orderly. It is well to associate with this gifted man, who received in the cradle so large a legacy of talent, the clear recognition of the necessity of labor and the habit of unfailing industry.

The final estimate will assign his greatest success, doubtless, to the field of comic opera, and those who appreciate the close connection between amusement and morals will not be disposed to withhold a large measure of gratitude for the humanizing and wholesome influence exerted by Sullivan's lighter music. And yet it may be questioned if his influence and fame will be as far extended by this form of composition as by the more serious music with which he enriched the church. If the writer of a good hymn makes the surest bid for immortality, as I believe Dr. Munger has said, then the one who marries it to a tune of equal merit and convincing fitness must be an associate claimant for the laurel wreath.

There can be no doubt that many of Sullivan's tunes will be found in our hymn-books for years to come. The note of exultation he has given to the Easter hymn, "Christ is risen"; again in St. Kevin there is a noble call to praise, "Come, ye faithful, raise the strain"; Stanley's words, "He is gone: a cloud of light has received Him from our sight," have an impressive musical setting that is destined to be better known and more freely used; "More love to thee, O Christ," is voiced in a melody of sweet simplicity that a child might sing; an appealing sentiment is in the notes set to the words, "We are but strangers here, heaven is

our home"; a child's voice goes with the graceful melody of St. Theresa, "Brightly gleams our banner"; an appropriate severity attends Isaac Watts's "There is a land of pure delight," while a gratifying originality comes out in the strain, "The homeland, O, the homeland." That many of these tunes will remain for a long period among the resources of the church may confidently be predicted, some of them holding a place of favor in company with the great processional, "Onward, Christian soldiers, marching as to war." While these songs are sung by the people in the pews, the trained choirs will turn also to the oratorios, The Prodigal Son and The Light of the World, finding in them helpful re-enforcement of the Scripture themes.

Once Again, O Blessed Time

Once again, O blessed time,
Thankful hearts embrace thee;
If we lost thy festal chime,
What could e'er replace thee?
Change will darken many a day,
Many a bond dis sever;
Many a joy shall pass away,
But the "Great Joy" never.

Once again the holy night
Breathes its blessing tender;
Once again the manger light
Sheds its gentle splendor;
O could tongues by angels taught
Speak our exultation
In the Virgin's Child that brought
All mankind salvation!

—William Bright.

In and Around New York

A Quartet of Brooklyn Churches

Three of our churches have held their annual meetings. Central, though it lost Dr. Behrends, is in excellent condition. Since his death the pulpit has been filled by able preachers, and there has been no appreciable falling off in attendance. The present membership is 1,480, a few less than last year, accounted for partly by deaths. All the schools and societies are in a flourishing condition, and the contributions for benevolent and missionary purposes amount to over \$20,000.

The reports at the meeting of the South Church were of such a character as to lead Dr. Lyman to say at the close of the meeting that high-water mark had been reached by the church and that it was in the best possible shape to begin the new century. There has been a small gain in membership, the present number being 1,128, the largest in the history of the church. The report of the Sunday school and that of South Chapel, on Fourth Street, showed an equally hopeful condition.

At the close of Bethesda's third year as an independent organization a gain of membership in both church and Sunday school is reported. A touching reference was made to the death of Dr. Behrends, of whose church Bethesda was formerly a mission.

At Tompkins Avenue Dr. Meredith has requested that his salary be fixed at the figure at which it stood ten years ago, at which time he was voted an additional \$2,000 yearly. This action, he explains, is due to the fact that certain changes in pew rentals will affect the finances of the church.

Dr. Kent in a New Position

In accepting the Home Missionary Secretaryship for the district of Greater New York and the superintendency of the New York Church Extension Society Dr. R. J. Kent, in a letter to the joint committee of the societies, says that he takes up the work only on condition that he be given such assistance, paid or

otherwise, as will permit him to do it without slighting his pastoral work in Lewis Avenue Church, Brooklyn. He points out also to the committee that the establishing of new Congregational churches in this community entails more than the mere erection of buildings, which, money and material being in hand, can be rapidly constructed. But the spiritual organism, the thing of greatest importance, must have time and the right conditions in which to grow.

Methodists Aroused

Methodists of New York argue that they have been playing the part of the mother who could not attend to family mending because she had so much sewing to do for the heathen. They are behind Methodists in other cities in organizing along twentieth century thank offering lines, but they have been giving meanwhile to almost every cause in Methodism. Now they have formed committees and immediately after the holidays will start to raise \$1,000,000 with which to pay debts of all Methodist churches in the New York district and to endow conference claimants, St. Christopher's Home and the New York Home for Deaconesses. Two years will be needed for the task, it is expected. Public meetings and an exchange of pulpits among pastors are the two plans so far devised. One committee, working as part of the general scheme, will look after the forward movement, which aims to bring new members into the churches.

C. N. A.

Woman's Board Prayer Meeting

CONGREGATIONAL HOUSE, BOSTON, DEC. 14

Mrs. A. A. Lincoln, presiding, quoted from Mrs. Goodell's paper at the annual meeting of the Board, "Power with God in prayer is the highest possible attainment in the Christian life," a power which is gained by the fellowship with God to which we are called and to which we may be led by the indwelling Spirit, if we meet the two conditions of love and obedience.

Mrs. Kellogg illustrated the pure in heart by the delicate lenses of the telescope, so difficult to gain even in the most careful process of making.

Mrs. George Gould, impressed by the gentle, compelling force which has guided many lives, spoke of the soldiers being able to climb the dangerous wall of Peking "when they had the orders" as illustrating what may be accomplished when the Spirit guides.

Miss Child read a tender letter from Miss Luella Miner, written in Peking, Oct. 25, and addressed "to the friends of Miss Morrill and Miss Gould," full of appreciation of them and of sympathy for the sorrow-stricken friends, although she says, "Only God's voice can speak peace." It is now evident that Miss Gould died from fright when dragged from the house, while Miss Morrill lived through a day of untold agony.

Miss Case of Osaka, Japan, testified to the comfort she had gained from the letters written her by friends in the homeland, whom she had never seen, but who had adopted her as a missionary to be prayed for and remembered. She also gave an interesting account of the Plum Blossom Girls' School, of which she and Miss Colby have much responsibility. Miss Hegashira, who is remembered by many friends who knew her during her course of education in this country, is now matron and head teacher in this school, and is most efficient in lines of Christian work. Miss Case urged prayer for Osaka with its more than a million inhabitants, and modestly said that she would like to take back with her next March fifteen single women to work in that city. Where are the women? And where is the money?

Miss Child quoted *The Congregationalist's* assertion that the present offers "the greatest call to arms which the Christian Church has ever had."

The Home and Its Outlook

A Bargain in Art

A BOYS' CHRISTMAS STORY

BY FRANCES BENT DILLINGHAM

He stood on the platform of the electric car, one hand on the rail to assist him in descending the steps, the other clutched firmly in his pocket below his short reefer. He was so absorbed in studying the window of the wonderful Five and Ten Cent Store opposite that he trod absent-mindedly on the pointed russet toe of a young man's shoe.

"Keep your eyes open, my boy," said a quick, but not unkindly, voice.

Roy glanced into a pair of keen, gray eyes as he mumbled an apology and stumbled off the car step, but the next moment everything was forgotten in the glories of the window, where, below the gilt-lettered legend, "Any article in this window five cents," was a bewildering display of wares. Long wreaths of evergreen, interspersed with little crystal balls, were wound about the brilliant pitchers and boxes and trays, and each one was only five cents. Roy's eyes glittered, and the twenty-five cents in his pocket actually seemed to throb against his fingers. Here he could buy a present for his mother, for his big sister and one for each of the three younger children, for five times five is twenty-five.

He entered the door of this tempting emporium, squeezing his small, sturdy figure in behind a stout lady in a cloth cape. By means of persistent digs into all opposing substances, he made his way to the counters and edged himself cautiously along them.

He was unexpectedly pushed around a corner by an excited woman and found just before him a table with a surprising supply of images—big images, little images, people and animals, stout and slender, short and tall. They were all of one color, a pinkish drab, and reminded Roy of a statue in a neighbor's window called, "Weighing the Baby." These seemed quite as handsome, but of course they must be very expensive.

"How much are these statues?" He asked it with fear and trembling.

The girl nodded and smiled at him. "Five cents."

Roy's heart beat high with hope. "All of 'em?"

The girl nodded. "Each of them," she said, in polite correction.

Roy touched the tallest statue with his forefinger. "Is this five, too?"

The girl turned away from another pressing customer and nodded.

Roy bent forward. "I think I'll take one. I'll take the largest, please."

The girl picked out a towering figure and held it up. "Big enough?"

Roy nodded as he studied with delight the voluminous plaster folds, the rather indefinite features, the painfully proportioned figure with the eyes of one who saw a greater than the Medicean Venus.

"Who's she?" he asked the girl.

"That," she answered, "is Minerva," placing her upon the counter with a thud that frightened Roy. "And this"—she reached for another tall image behind—"is Apollo."

In awe and admiration Roy studied the two statues side by side. But perhaps there was some defect in these works of molded art. He looked about him. A woman next to him was buying two and she seemed like a very nice person. Roy looked back at the images; how handsome they were and how they would please Jennie and his mother! Why not give one to each? Roy could see in his mind's eye these conspicuous figures adorning the mantel at home.

The girl turned toward him again. "I think I'll take those two." Roy handed his precious twenty-five cents to the girl.

She opened her blank-book to write down the price and numbers when the figure of a lamb took Roy's attention. "That's a pretty one, too. How much is that?"

"Five cents."

"I think I'll take it. The baby would like that."

The girl added the lamb to his purchases, tore the slip from her book, placed it in the little tin box and off it went.

Roy stood waiting. "That little girl with the basket of flowers is pretty. She's five cents too, isn't she?"

The girl nodded.

"I think Susie'd like that," Roy murmured. He looked up at the saleswoman. "I believe I'll take that." The girl took the little plaster figure from the counter and held out her hand for the payment. Roy colored. "You—you've got my money," he stammered.

The girl put the image down and turned to another customer. "You'll have to wait till the change comes," she said.

The next purchaser was an old lady, who exclaimed over the collection. "Ain't they beautiful! They're just as handsome as those Rogerses groups folks take so much stock in. I'll take one."

It was an image of a boy with snow balls that she picked out.

Roy also looked at it. "Have you got another one like that?" he asked.

Then he discovered a similar image near at hand. "I guess I'll take that one, too."

Suddenly the smile that had been lurking in the corners of the girl's mouth broadened, and she laughed outright. Roy flushed; he was afraid she was laughing at him. The next moment she sobered and said, quite gravely, "I guess you'd better have them done up in two bundles."

A little later Roy was trudging through the narrow and crowded door of the popular Five and Ten Cent Store. Under one arm were Minerva and Apollo; under the other the lamb, the little girl and little boy statues.

Now that the family shopping was over, Roy thought of his own Christmas wishes.

He paused for a moment before a great window displaying shiny, suggestive bicycles. Roy had been careful to protect his precious purchases from the jostling passers-by; but now as he faced about from this window with a deep sigh at the mournful thought that perhaps his mother couldn't afford to buy him a bicycle this year, he came face to face with a stout,

aggressive woman. He turned away quickly, but straight into a more aggressive young man.

Roy saw again those pointed russet toes beneath handsome, striped trousers, his face was buried in a warm overcoat and everybody seemed to push him from all sides. The next moment, down to the brick pavement fell his packages; Apollo and Minerva with a dull, heart-breaking smash, while the other three rolled into the gutter with a sad, broken jingle.

Roy extricated himself from the overcoat and plunged valiantly after the larger bundle. As he straightened himself up, after finding it, he saw that the young man of the russet shoes, upon which he had stepped in the electric car, was holding the other package.

"Here's your parcel," he said, lightly. "I should think your eyes were in the back of your head."

"It's you that ran into me this time," Roy cried, "and my statues are all broken to pieces. Does yours feel broken?"

The young man pinched the package cautiously. "It feels rather loose."

"Of course they're all smashed to pieces," Roy choked and swallowed. "You might have looked where you were going. I can't give my family any presents now."

Then he thrust the probably decapitated Apollo and Minerva into the young man's hands. "You hold this. Let me open the other and see if the lamb's cracked."

He was about to examine this package when the young man, seeing that a crowd was gathering, bent toward Roy. "Say, look here," he ventured, "we're stopping traffic. Come in here."

He led the way into the long marble hallway of a near building. Roy followed and, leaning against the wall, unfastened the package containing his three precious statues. They were broken into a hundred pieces. One leg of the lamb rolled off to the floor as Roy held the paper in his trembling hands.

The young man picked up the leg and, as he laid it among the other shapeless bits, said, cheerfully, "You come up into my office and let's look them over; maybe you can mend them up."

Roy gathered the plaster remains in his arms and without a word stepped into the elevator and rode to the young man's room. Upon the glazed glass panel of the door was the name Samuel Whately. He stepped into his pleasant office, unlocked the roller-top desk, and the boy laid the open package upon it.

Roy shook his head. "You can't mend 'em," he said. "Let's look at the others."

The young man started when Roy unrolled the plaster Apollo and Minerva from the paper. "Bought them by wholesale?" he queried, pleasantly.

But Roy did not heed him; he was examining the effects of the accident upon the delicate constitutions of the images. Minerva's head was broken as cleanly off as if guillotined, and Apollo's most prominent arm was gone.

"That can be mended all right," said the young man, "you can fix them so it will never show."

Roy turned away to pick up a scrap of

paper and did not answer for a moment; when he did, it was with a halting voice.

"I shouldn't like to give a mended Christmas present, should you?" He lifted his eyes to the young man, and it was the young man's turn to look away.

"Why, I shouldn't mind it in this case."

The small gift-maker shook his head. "I shouldn't like to give mother and Jennie a mended present. The family'll have to go without presents from me." He thrust his hands in his pockets and looked down on the shattered remains.

The young man stood Apollo and Minerva upon their feet, Roy placed the remnant of the lamb next, then the base of the little girl and a small vertical section of the little boy. Mr. Whately coughed suddenly and turned his gaze from the forlorn row. "You might buy some more like them," he suggested.

Roy turned upon him scornfully. "How much money do you think I've got? Just five cents to pay my way home."

"Were—were—these very expensive?"

"Well, no, they ain't expensive for such handsome ones. They cost five cents apiece."

The young man seated himself alertly in a chair. "Now let's sit down and talk this matter over," he said.

Roy sat in a chair facing him, his hat on his knees, his earnest gaze never relaxing.

"I suppose it's my fault they're broken," the young man went on.

"Well, it's some your fault," Roy said frankly, "but it's some mine. I was looking in the bicycle window and I wasn't thinking where I was going."

"O, so the family that you're going to give these images to are going to give you a bicycle."

"Well, I don't know as mother can afford to give me a bicycle. They cost a good deal more'n five cents, bicycles do."

"You're right there," said the young man; then he rose and producing a handsome bag rolled Apollo and Minerva into the paper again and placed them in the bag. "We'll have to throw the others into the waste basket, but it seems too bad to have to do that with these. I guess you can mend them and give them to somebody that isn't so very particular. I should think a good many would be pleased to have them. Now I'm going shopping with you to get some more presents, and we'll take my bag and I'll see you aboard a car before I give you the bundles, so you won't get smashed up again."

But Roy held back.

"Come on," the young man was at the door. "I broke them and I'll pay for them. That's fair."

Again Roy went shopping.

"You want to go to the five-cent store," he advised. "Things are cheapest there."

So to the five-cent store they went, and Roy kept a scrupulous account of each cent expended, though he was quite helpless to prevent the young man's selecting two ten-cent, as well as three five-cent, presents.

"Hope you get your bicycle," Sam said as he left him.

Roy shook his head. "I don't know about that, but I guess the family'll be pleased with these things." And the

car went on, with Roy sitting in the corner, his short arms clasping Apollo and Minerva, his pockets and hands filled with the other packages.

It was the day before Christmas, and in Sam Whatley's office sat three young men, criticising the approaching fashionable festivities. There came a knock at the door.

"Come in," called Sam.

The door opened softly and a small face pushed itself around the edge.

"O! you're the young man whose Christmas presents I smashed. Come in," called out Sam, cordially, and Roy came into the room.

Then it could be seen that he carried a large package. He stepped up to Sam. "Would you mind going out of the room just a minute?" he asked.

Sam rose good-naturedly. "Why, no, do you want the others to go, too?"

Roy looked at the two other young men. "No, I'd just as soon they'd stay."

Sam went out and closed the door behind him. Roy stepped up to the desk and laid the big package upon it. "Would you show it to him now, or wait and let him open it tomorrow?" he asked the young man nearest the desk, who was studying him over a newspaper.

"O, give it to him now," said the young man.

Roy unrolled the paper carefully and revealed the pinkish drab outlines of Apollo and Minerva. He stood them upright upon the desk with a pleased face.

"He thinks they're very handsome"; Roy nodded toward the door. "He said so, and that he shouldn't mind mended things at all. I bought 'em for mother and Jennie, but when he ran into me and we smashed 'em I didn't like to give 'em to the family, they're so particular."

Neither young man spoke. Roy pushed a chair near the desk, climbed upon its seat and laboriously placed the two images on the shelf at the top of the desk, one at each end. He climbed down and stepped back, his hands in his trousers' pockets, his head on one side.

"Aren't they handsome?" he asked.

The voice of one young man came from behind his newspaper; the other was looking out of the window. "Very handsome," somebody said.

"I'm glad he liked 'em, 'cause I don't think mother and Jennie would. I showed 'em to Jennie when I was doin' 'em up for him, and I said, 'I was goin' to give 'em to you, but I bought something else instead,' and she said, 'Thank goodness!' But I like 'em and he likes 'em. Jennie isn't fond of statues, you see."

There was a voice at the door. "May I come in?"

Roy called: "Yes, come in."

The young man entered. There upon the top of the desk towered those awful images; they seemed to fill the room. Sam stared; his jaw dropped in bewilderment. Then he looked at his two friends; one was peering over the newspaper with twinkling eyes; the other had half turned from the window his smiling face.

"For goodness' sakes," Sam began, "what"—then he caught sight of Roy, standing a little back, where he could inconspicuously study Sam's expression at sight of his unexpected gifts. "Didn't you mend those nicely?" he said to Roy.

Roy nodded and drew nearer to the desk. "It doesn't show a bit; you just come here and see."

Sam examined the restored statues. There was only a thin line of mucilage about Minerva's neck and a scarcely perceptible brown circle about Apollo's arm. "You'd never know it in the world," he said, brightly.

Roy's face shone. "They're for you," he announced, beaming and nodding at Sam.

"You don't mean it," cried Sam, in a great voice.

The newspaper man buried his face in the paper, and the other turned away.

"Yes," went on Roy, "you liked 'em so much, and I wanted to give you something nice."

Sam sat down in the chair in front of his desk, thrust his long legs beneath it and, with his hands in his pockets, studied his recently acquired works of art.

"It was awfully kind of you," he said.

"O, that isn't any matter," Roy murmured, in an embarrassed fashion. "I guess I must be goin' now."

"This is my first Christmas present," Sam looked at the young men and then at Roy. "Have you got any yet?"

"Why, no, 'tisn't Christmas; but I gave you yours, 'cause I couldn't come tomorrow."

"Thank you very much. I hope you'll get your bicycle."

Roy turned back at the door and shook his head. "O, no, I'm not goin' to get my bicycle. Mother can't afford it; she told me, so I wouldn't expect it and be disappointed. Good by."

"Good-by," answered Sam.

"What's your friend's name?" asked the young man with the newspaper.

Sam sprang out of his chair and rushed to the door. "Say, look here a minute," he called after Roy's retreating figure.

The small boy paused half way down the hall.

"What's your name and where do you live?" asked Sam.

Roy gave his name and street and with another "Good-by," trudged off again. Sam went back to his office and sat himself heroically below those tall, threatening figures while he wrote down Roy's address.

"It's too bad he isn't going to have a bicycle. His folks ought to get him a Wheeler," began the young man with the newspaper. "Very low in price and finest running wheel on the market. I don't believe"—

Sam was out of his chair again. "Well, I declare! What did you go into the bicycle business for, anyway, if it wasn't to give me a big discount on a boy's wheel and do the friendly act by me now? I want it sent to Roy Strong"—

"There he goes," called out the man by the window. "I don't know but what I might help you out on that present if you'd give me one of those statues."

Sam came to the window and turned his eyes from the drab images to the little figure hurrying down the street. Suddenly Roy looked up at the window and saw Sam, then pulled off his cap and waved it.

"No, sir," said Sam. "You can't have any of my Christmas presents. I'm going to keep those statues."

The First Christmas at Cape Nome

BY AN OLD SETTLER

The twenty-five children of the farthest north Sunday school looked out over the treeless, wind-swept tundra and wondered if Santa Claus could find them this year. A Christmas tree of course was out of the question, for the bleak coasts of Bering Sea are not kindly in their treatment of forest or shrub and the boys of Cape Nome have no trees to climb.

The eight or ten ladies of the place, however, said it would be too bad if the children who live nearest to Santa Claus's home should be forgotten at Christmas. And the 3,000 miners sent their representatives to say that if "dust" would help they would "count it a privilege to be called upon for any amount." The big stores anticipated the event by sending unsolicited enough candy and bonbons to make 100 children sick.

Committees had been appointed, the children were in training and levies were being made upon the few art treasures which every woman in camp had managed to smuggle in. With these for decorations the chapel began to take on a festive appearance. But in every circle where letters were being gilded or popcorn strung went up the plaint, "Everything is going to be so lovely it's just too bad we can't have a Christmas tree."

None was more interested or active in preparations for Christmas than the superintendent of the Sunday school. But much to the surprise and disappointment of everybody, he announced his intention of visiting some mining interests at a considerable distance, and a week before Christmas he bade us good-by, cracked his whip over the backs of his fine dog team and the Sunday school was left at holiday time without its beloved Superintendent.

Sunday, Dec. 24, the minister announced that he had just received a telepathic message from Santa Claus, stating that he was much pleased to find boys and girls settling so near his ancestral home, and he would by no means fail to pay them a visit. Indeed, they might expect him at the chapel door the next afternoon with Vixen and Blitzen and the rest of his light-footed steeds.

On Monday morning the committees assembled to fill the candy bags, label the presents and set everything in readiness for the afternoon. What was their astonishment to find, standing on the platform, as beautiful an evergreen as any Maine Sunday school could boast and, smiling beside it, the unexpected Superintendent in his traveling furs! He had had business at Golofnin Bay, but that could have waited; the Christmas tree, however, could not. He knew where, away back from the sea and 100 miles from Cape Nome, a little clump of cypress grew. One of these trees he and his faithful dogs had traveled 200 miles to transplant to our Sunday school room.

When Cape Nome's handful of children

saw that tree, every branch bright with candles and heavy with presents, the Superintendent's face betokened entire satisfaction. If the children danced with glee, there must have been at least one hundred adults who were kept from the same extravagance only by being wedged into their seats so tightly they could not well get out.

But the children are growing impatient. "Who can ever reach up high enough to take all those presents down?" "And what are the people waiting for?"

Jingle-jingle, jingle-jingle, jingle-jingle.

"Whoa! Prancer! whoa! Dancer!"

In a twinkling Christmas tree was forgotten and out into the frosty air tumbled old and young.

Now who says old Saint Nick is a myth? There he sits in his sleigh a living reality, while his beautiful reindeer toss their graceful heads and paw the snow with an actuality of animal life which no iconoclastic skeptic can ever rob these children of.

Out from his sleigh jumped Santa Claus and, swinging his pack to his shoulder, marched into the chapel, with the audi-



ence, big and little, at his heels. All in their seats again, this distinguished visitor from the north pole became the master of ceremonies. Puffing and blowing like a porpoise (which he resembled in girth), he blew a neat little speech through his white whiskers and then proceeded to unload first his pack and then the tree.

When everything was disposed of, and even the twenty-five or thirty Indians present had had all they could hold of their first Christmas joy, some of the children sang prettily for Santa's benefit and some of the older ones sought a more intimate acquaintance. But I should judge this jolly old fellow does not take kindly to social functions, for he seemed ill at ease after his *pollatch* (Eskimo for giving gifts) was over.

He said his reindeer were calling him, and as he had a few thousand miles yet to travel before dark he bowed himself down the aisle, put on his funny little cap and left by the front door.

We heard that before leaving town he purchased a brand new team of reindeer from Dr. Gamble, the genial superintendent of the United States reindeer station at Unalaklik. Dr. Gamble happened to be passing Cape Nome about Christmas time with 500 reindeer for the Congregational mission station at Cape Prince of Wales. An actual picture of one of them accompanies this true story.

Closet and Altar

Glory to God in the highest, and on earth peace among men in whom he is well pleased.

The Peace-bringer began his earthly life in homelessness and, save in childhood, tasted little outward peace. And we, too, have no promise of still waters for our voyage through life. It is the inward peace, the overcomer's gift he shares with us. The prophecy of the angels' song is not fulfilled in outward circumstance, but in a Christlike inward calm of soul.

Modern life is like that inn at Bethlehem, with the noise of business in every corner, with publicity thrown on every act, with hardly any withdrawal into domestic privacy, and with the home of many a man hardly more than a shelter where he spends the night and from which he sets forth in the morning, with his caravan of daily interests marching toward new duties and new gains. In the midst of this trafficking, engrossing, gossiping publicity what is the fundamental risk? It is now as it then was, the risk of crowding out the Christ; of keeping no place in this busy world for the ideal aims and interior peace and divine visitations which come to us now, as then, modestly and unobtrusively, and invite our welcome.—Francis G. Peabody.

"What shall I give to thee, O Lord?"

The kings that came of old
Laid softly on thy cradle rude
Their myrrh and gems and gold.
Thy martyrs gave their hearts' warm blood,
Their ashes strewn thy way;
They spurned their lives as dreams and dust,
To speed thy coming way.

"Thou knowest of sweet and precious things;
My store is scant and small,
Yet, wert thou here in want and woe,
Lord, I would give thee all."

There came a voice from heavenly heights:

"Unclose thine eyes and see.
Gifts to the least of those I love
Thou givest unto Me."

—Rose Terry Cooke.

But what hast thou? Hast thou rich presents for Him? Alas! no. These are called wise men, and were, it seems, rich; had rich gifts. I am a poor creature, and I have nothing to offer. Nothing? Hast thou not a heart?—Robert Leighton.

Lord Jesus, when thou comest I would have a ready place for thee. Let not my heart be like the inn where there was not a corner for thine entertainment, but rather like the simple hearts of the shepherds, to whom was given the angels' song of praise and the first vision of thine infancy. Come as thou wilt, a child with claim of want, a neighbor asking help or patience, a brother in the family of God—sick, or naked, or hungry, or in distress, and let me not be blind or careless or unloving. Show me thy call in every human need, thy coming in the changes of my life. For if thou hadst not come, O blessed Lord, then were my soul in anguish of distress and want. Then the abundance of all lesser gifts, the coming of all other guests, could bring no cheer. And thine be praise for weakness of thine infancy, for glory of thy strength, the marvel of thy cross, the triumph of thy risen power! Amen.

Christmas Radiance

When day draws near its close,
The liberal radiance of the western skies
O'er land and sea before our gladdened eyes
A sunset glamour throws.

And Christmas-time thus comes,
Heaven-sent, to light the evening of the year
And scatter kindly radiance far and near
Upon our hearts and homes.

Lift up your eyes, and fill
Your minds, my friends, with freely given
light!
Open your hearts to radiance still more
bright—
The spirit of good-will!

—C. Jelf-Sharp.

Tangles

WINNING CHARACTERISTICS

Interesting indeed have proven the lists of "characteristic initials." And so varied are the results brought out that in the aggregate they suggest quite a respectable epitome of recent history in religion, politics, science and literature; and they speak much for the accurate research of our readers. The task of selecting the best of the competing lists has been by no means easy. It has been accomplished at last, however, each name having been carefully followed through all lists, and the successful competitor is found to be Rev. Henry Lincoln Bailey, Middletown Springs, Vt. He is congratulated on the patness of his references. We have space for only a small selection of the "characteristics" supplied, the first under each name below being that of the winning list:

1. William McKinley: Worth Many Kings; Welcomes Manifold Kingdoms; Worthy Magistrate; Watches Matters Keenly; Wisdom Makes Kingly; Wisely Manages; Winning Man; Worthy Millions' Keeper; Won Mastery.

2. William J. Bryan: Walks, Jaded, Behind; Without Judicial Bent; Worked Just Bravely; Will Join "Back-numbers"; Willfully Justifies Bimetallism; Was Just Beaten; Wants Just Balance; Was Judicially Buried; Would Jeopardize Banks.

3. John Hay: Janglings Harmonized; Judicially Heroic; Judicious Helmsman; Jumped High; Joint Historian; Jingo Hater.

4. George F. Hoar: Great Forensic Hero; Government's Faithful Helper; Good For Home-rule; Great Fraud Hater; Gave Fillipino Hope.

5. W. Murray Crane: Worthy Massachusetts Chief; Wisely Manages Commonwealth; Wins Much Commendation; Will Manage Carefully; Working Men's Counselor; Whom Massachusetts Continues; Will Mind Conscience.

6. Samuel L. Clemens: Scatters Laughable Classics; Saluted Loss Courageously; Sends Laughter Circulating; Sees Ludicrous Conditions; So Loves Caricaturing; Settled Lawful Claims; Sagacious Mirth Conjuror; Says, "Laugh, Children"; So Laughably Clever; Seeks Life's Cheer.

7. Kate Douglas Wiggin: Kindergarten Director West; Knows Delineation Well; Kindergarten's Delightful Writer; Keeps Daintily Writing; Keeps Dullards Wondering; Kind Deeds Wrought.

8. Edward Bellamy: Equality Boomer; Eyeing Beyond; Evolving Backward; Evidently Beforehand; Ecumenical Brotherhood; Earnest Builder; Eccentric Brooder; Expectation Bound; Economic Betterment.

9. Charles Dudley Warner: Connecticut's Dead Writer; Choice Descriptive Writer; Could Do Worse.

10. Rudyard Kipling: Regular Kaleidoscope; Relater Keen; Ready Knowledge; Roving Kinsman; Rollicking Knight; Remembrance

Kindleth; Ruggedly Keen; Rhyme King; Redoubtable Knack.

11. George P. Fisher: Guards Profound Faith; Graphically Portrays Facts; Great Professor Famed; Gives Protestant Facts.

12. C. W. Eliot: College's Wise Executive; Cuba's Willing Educator; Concerned With Education; College Work Emancipated; Collegiate Wisdom Embodied.

13. Booker T. Washington: Brainy Tuskegee Worker; Battling Through Wrongs; Bondslave Training Workers; Bound To Win; Black Teaching White; Bettering The Weak; Black Thinker Wonderful; Brotherhood's True Worker; Bears The Wreath; Black Teacher Wise.

14. Arthur T. Hadley: Antagonistic To Harvard; A Theistic Homilist; Anchored To Honor; A Trustworthy Head; Advancing Toward Harvard; Assists Thoughtful Humanity; Among The Honored; A Tacitful Helmsman.

15. A. E. Dolbear: An Expert Demonstrator; Announces Extraordinary Discoveries; Attained Eminent Degree; After Evidence Darwinian; Aiding Electrical Discovery; An Electrical Developer; An Engineer Decidedly.

16. S. P. Thompson: Sends Parties Trolleying; Science Proficiently Taught; Sets People Thinking; Science Praises Thee; Scholarship Peculiarly Telling; Such Phenomenal Talents; Seeks Physical Truths; Scientific Physical Teacher.

17. Eugene Field: Everybody's Friend; Eulogizes Fields; Entertains Famously; Ever Felicitous; Enticingly Funny; Everybody's Favorite.

18. W. C. Röntgen: Wisely Caught Rays; Wizard Commands Rays; Wonderful Conditions Revealed; What Curious Rays; Would Control Rays.

19. Dwight L. Moody: Deserves Loving Memorials; Devised Largest Ministrations; Did Lord's Mission; Daily Lifted Men; Decidedly Loved Minister; Delivered Love's Message; Divine Leading Manifested; Devoted Lay Minister.

20. John Ruskin: Justly Remembered; Judged Righteously; Just Reformer; Joy's Revealer; Justified Rhetoric; Just Reviewer; Justly Radical; Jurisprudence Refined.

21. S. J. P. Kruger: Sought Just Private Kingdom; Sagacious Jurist, Practically King; Some Just Patriotic Knowledge; Sullenly Joined Pretoria's Kickers; Stubbornly Jeopardized Plucky Kinsmen.

22. H. W. Lawson: He Won Laurels; Honor With Leadership; Heroic Warrior Lamented; His Worth (or Work) Lingers.

23. Edward C. Pickering: Eminent Cambridge Physicist; Explains Celestial Precincts; Ever Conning Planets; Eminent Celestial Photographer; Every Constellation Perceives; Eagerly Classifies Planets.

24. James D. Dana: Joyfully Dug Deep; Jurassic Dust Describer; Jasper-Diamond Digger.

25. John Sherman: Judicious Senator (or Secretary); Judicially Served; Jealous Steward; Just Statesman; Jumped Softly.

"This is great fun; give us another as good!" exclaimed one participant in the exercise. Perhaps we will give another ere long, and if those who care to do so will suggest new names, a selection may be made that will give an even more entertaining competition.

ANSWERS

90. Turkey, pie, almond, raisins, tomato, peas, soup, celery.

91. 1. James Monroe, 1817. 2. Millard Fillmore, 1850. 3. William McKinley, 1897. 4. Zachary Taylor, 1849. 5. George Washington, 1789. 6. James Madison, 1809. 7. John Adams, 1797. 8. Thomas Jefferson, 1801. 9. Andrew Johnson, 1865.

92. The moon, in its various phases.

93. It took the first spider a minute and a third for every two inches, and the second only one minute. There is a difference, then, of a third of a minute for every two inches in the distance, which must therefore have been 36 inches, or one yard.

94. Too late (too, eight).

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I am sending you a picture of our baby Gertrude E. Landy, taken at the age of three months. When she was four weeks old I was obliged to give her artificial food. I tried milk and other things, but nothing seemed to agree with her until I tried Mellin's Food with her milk, and I do not have any more trouble. At birth she weighed six pounds, now at four months she weighs thirteen pounds, and every one remarks what a bright, healthy baby she is. I can heartily recommend Mellin's Food.

Mrs. F. P. LANDY,
Barker, N. Y.

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The Conversation Corner

HERE is our latest boy-friend from the land of ice! I received the picture from Dr. Grenfell a few hours after I had written the notice of him in the Thanksgiving Corner, Nov. 24. It was then stated that for several years we had printed something about our Labrador wards, either in the Thanksgiving or Christmas numbers. This year we will use both in that line. For as the children themselves will be soon due in Boston harbor, you ought to have the latest word about them. This is what the Doctor writes from the Straits of Belle Isle:

Dear Mr. Martin: I send you photograph of "Freddie," cleaning brass on the deck of the *Strathcona*. He is such a jolly, lovable lad, I hardly like to part with him. "Bessie" has gone to Halifax with Sister Paton. Dr. McPherson will send you news in due time of your "Corner Cot." The little Eskimo girl who has no legs is in it now. I have another claimant in little "Arthur" with a diseased spine, whom I brought up from Adlavick Bay. He is a delicate child, and will not hold out long, I fear, as his disease is like poor Pomiuk's. But he is a dear little fellow of about eight years, and I took him from a miserable hut, with seven children and almost nothing to eat. You will like Freddie and Bessie, they are such dear children. Alice, a third one of the orphan family, I have also on board, and a home for her for the winter. I have also little "Billee," who was so long at the hospital, having been rescued by Dr. Aspland with his little sister "Tilly," some years ago. The latter goes to England. I have pulled in three steamers this year, and have one in tow now, which I raised off the rocks!

S. S. *Strathcona*.

W. T. G.

As you will wish to know all there is to know about any new occupant of our hospital Cot, I will quote what Dr. Grenfell says in the "Toilers of the Deep," received from London:

I also accepted for the Corner Cot at Battle Regina Jeffries, a little Eskimo girl, six years old, whose father is dead and whose mother is married again. She had both legs cut off with an axe, when she was two years old, by her father, and was brought on board, a mere bundle of rags. I hope the stumps will enable her to use (artificial) legs hereafter. At present she creeps about on her knees, but as she has no kind of stockings, shoes or underclothing, creeping is not well adapted for the Labrador coast! She cannot speak a word of English, but if we learn to love her as much as we did "Prince Pomiuk," we shall have no reason to regret that.

What a royal place our Corner Cot is! We have had a prince in it, and now a queen (*Regina*), and, from his name, *Arthur* may be either prince or king! Now that we are talking about the Eskimo children, I must read you an extract from Sister Williams's letter, written from her English home:

Dear Mr. Martin: Thank you very much for sending me *The Congregationalist*; I am always pleased to see Dr. Grenfell's letters. . . . There are some Eskimos from Labrador in London. I went there on purpose to see them. When they knew that I had been in Labrador and had nursed some Eskimos whom they knew, their faces expanded as wide again! I have had several letters from them since. You may have met some of them at the World's Fair. I was glad to see the good sum of money collected by *The Congregationalist* for the poor famine people in India.

Margate, Kent.

CECILIA WILLIAMS.

In the meantime several interesting letters from the American side of our Corner enterprise in the North have been received.

Dear Mr. Martin: I would like to belong to the Corner. I inclose — cents for the Memorial Cot.

Northbridge Center, Mass.

HELEN F.

A letter from Worcester incloses the proceeds of a "candy sale," held by a girls' Bible class—

. . . to go towards the support of the Corner Cot. Thanks for the souvenir sheet, containing the pictures of Dr. Grenfell, Pomiuk, etc. We shall keep it on the wall of our classroom.

Another letter contains a check for fifty dollars for the Deep Sea Mission hospital in Labrador. This will especially please Dr. Grenfell, because it is from the Sunday school in Dr. Scofield's church at *Northfield*, and you remember it was under Mr. Moody's influence in London, many years ago, when a medical student there, that he was led to devote himself to Christian service. Some of you remember too the beautiful incident in Boston a few years ago, when Dr. Grenfell introduced himself to Mr. Moody (whom he had never spoken to in London—only listened to him in an East London hall),



and what an earnest speech the doctor made at Mr. Moody's farewell meeting in Tremont Temple.

A half-dozen responses have been made also to the suggestion as to the traveling expenses of the two orphans from Labrador, most of them being Thanksgiving offerings.

. . . To help them on their long journey from the icebergs to the Granite Hills. What a welcome they will receive! With deep interest in our Cot and Dr. Grenfell's noble work,

Saratoga, N. Y.

W.

. . . The Lord keep them on the sea, and give them a good home on the land.

Spencer, Mass.

B.

. . . We are much interested in the story of the two little waifs who are coming from the far North to New England to find a home among strangers, and are glad that lady has offered to take them both into her heart and home, so that the brother and sister need not be separated.

Fitchburg, Mass.

H.

And now let us open other letters:

Dear Mr. Martin: I am very much interested in the Corner and like Elwood S.'s idea of using a jack-knife, and may try it myself. I have a nice, big case of curiosities, and have some very interesting things. I think Tom H. [see Corner of Nov. 17] ought to go to school, cold or not cold. I have a big Jack-o-lantern that I made out of a box and am going to use it Thanksgiving. I am much interested in the Cape, as I go to Provincetown and wish

you would have more about it. I am nine years old.

Somerville, Mass.

ORDWAY T.

I do not agree with you, Ordway, that our little Maine friend "ought to go to school, cold or not cold." Please remember that the vicinity of Mt. Katahdin, although not as cold as Freddie's home in Eskimo Bay, is certainly colder than it is in Somerville; also, that the Maine boy is only two-thirds as old as you are; also, that two long miles separate him from school, and that he has neither dog-sledge nor electric cars nor well-cleared sidewalks to help him on his way thither. I will stand up for Tom H., and every other boy who is trying hard to study under difficulties!

Thanksgiving echoes begin to come in, and I will let you hear one. It is from a former Corner girl, who is spending the winter in New York.

. . . There is one very interesting custom, which I was very glad to see as I went down town to church. It seems that on Thanksgiving the children dress up and walk the streets with all sorts of frolic. The queer costumes which I saw—little girls (or boys either) with trailing skirts and their mothers' old hats, big boys dressed as clowns, one boy with his father's old trousers dragging at his heels and a battered high-crowned hat tipped on one side! Faces blacked, or streaked with black, masks and horns were all the rage. It was all very curious. It was generally the poorer children who were out, but also some of higher grade. Mr. —, where I took dinner, says that it originated in the Guy Fawkes celebration "on the fifth of November," and that when that was stopped, the children, loath to give up their fun, transferred it to the next holiday.

. . . At dinner, the gentleman suddenly said to his little daughter, "Well, girlie, you must think of something to be thankful for, after each course." She looked puzzled for a moment and at first said, "Nothing," then, with a quick smile at her mother, said, "You."

New York City.

B. C. J.

That last was beautiful—there is hope for the world's future when children are thankful for good mothers!

. . . I send part of a hymn which I write from memory. I learned it many years ago. I wish you could find a place for it in your Corner and ask who is the author and whether there are other verses.

Love and kindness we may measure
By this simple rule alone—
Do we love our neighbors' pleasure,
Just as though it were our own?

When a selfish thought would seize us,
And our resolution break,
Let us then remember Jesus,
And resist it for his sake.

His example we should borrow
Who forsook his throne above,
And endured such pain and sorrow,
Out of tenderness and love.

Newton, Mass.

G. W. J.

I suppose that, strictly, this belongs to the "Old Folks" questions, but the verses are just right for the children on Christ's birthday, and I wish them all a Merry Christmas!

P. S. As to our Labrador children: Dr. Grenfell reached St. John's Nov. 22, but was "wired home" (to England) and wrote that they would come soon. We expected them by the "Halifax," starting on Dec. 5, the day of the great storm, but after wiring and telephoning and tramping to Lewis wharf, we were disappointed. Better news next week, I hope.

Mr. Martin

Chicago and the Interior

The Fight for Civic Virtue

Greatly to the surprise of Chicago, Mayor Harrison has issued orders to close the saloons at midnight, and from some of the notorious strongholds of vice he has taken away their license to sell liquor. He has prohibited women from entering saloons in the business quarter of the city. He is reported as saying that he is doing this "to please the good people of the city," not because he believes it is the best way to deal with the vicious elements. Meanwhile the Grand Jury is doing what it can to ferret out the persons responsible for the hold-ups, the house robberies and the reign of thuggery from which we are still suffering.

This sudden effort to prevent crime seems to be the outcome of a meeting, Dec. 5, in the Union Park Church, held under the auspices of the City Missionary Society in the interest of the "forward movement." It was made up of the usual attendants, about 1,000 in number, at the midweek prayer meetings of the West Side Congregational churches. Primarily its purpose was to deepen spiritual life. Two of the addresses were devoted to a consideration of the methods by which the efficiency of the churches may be increased, and only one of them to a description of the moral obstacles which, through lack of enforcement of the law, confront them. The press reported the meeting as having been held to protest against the present city government and, if possible, prevent Mayor Harrison's election in the spring. Well-considered statements calmly made were repeated in flaming headlines. Editorials have called attention to this remarkable gathering. In one of them Congregationalists were rebuked for presuming to enter upon such a crusade, as if they have not been in the habit of doing this kind of work ever since their ancestors landed on Plymouth Rock. At any rate, city officials scented danger and have taken steps to put a stop to the more flagrant violations of law. After a delay of two months the decision of the civil service commission has been approved by the city attorney, and the superintendent of streets removed from his office for unfaithfulness and incompetency. Meanwhile the Grand Jury is considering some of the reasons for the increase of crime; and as the chief of police is suspected of knowing some things of interest to this jury, he has gone South on a vacation, and Mayor Harrison may be summoned in his place.

The people are awake to the dangers of the situation. Ministers of other denominations are joining the Congregationalists. A strong representative committee has been chosen which, with a committee of laymen, will be likely to bring something to pass. Dr. Gunsaulus will preach on the moral condition of the city next Sunday and for several successive Sundays. Other pulpits have already opened fire, notably the Union Park pulpit with a ringing discourse by Dr. Noble on the hindrances to virtue which are here found, which papers like the *Record* are glad to report. The *Record* is supporting the movement for the suppression of vice with earnestness. So is the *Chronicle*. At a second mass meeting, held Dec. 12 in the South Church, seventeen congregations were represented. Here the speakers did not mince matters. If there were any doubts concerning the character and purpose of the first meeting, there can be none as to the last meeting. It would seem to be time for earnest speech. When men and women cannot walk the crowded streets of the city or travel in the street cars without danger of being robbed, the time for silence has passed.

A Notable Quarter-Centennial

Twenty-five years ago Rev. W. E. McLaren, D. D., was appointed bishop of the diocese of Illinois. Intense in his devotion to the church which he had left the Presbyterian ministry

to join, he gathered about him an able ministry through whom he succeeded in making weak churches strong and in establishing other churches. By his advice Illinois was divided into three dioceses. Through his energy a theological seminary has been located in the city at Sycomore, Waterman Hall, a school for young ladies, has been opened, and the cathedral made a center of benevolent and aggressive Christian work which entitles it to the name of an institutional church. In connection with it is a home for the clergy and another for the sisterhood of the church.

A Great Revival

For five weeks religious services have been held in the city of Elgin every night, attended by an audience of 3,000 persons. They have been conducted by Mr. Sunday, an evangelist who had acquired considerable fame as a baseball player, and who speaks as earnestly as he formerly played. One of his chief characteristics is the exceeding plainness of his speech. But the more personal he has been in his rebukes, alike of Christians and non-Christians, the more eager have been people to hear him. The tabernacle constructed specially for these meetings has been full. There have been many conversions. The churches whose members have wrought together in harmony have been spiritually quickened. Rev. Robert Chalmers of Toledo, where in less than two years he received about 250 persons into his church, began work as pastor of the First Church the first Sunday in December. Few men ever enter a more inviting field.

Chicago, Dec. 15.

FRANKLIN.

Christmas Praise

To God let all sing praises
For this our day of joy,
His gift to us from heaven;
Let sons, each tongue employ.
Fulfilled is now the promise,
To us is given a child,
To make his people holy,
To cleanse a world defiled.

Our Saviour is a warrior.
He comes for victory;
And yet the Conqueror's mother
A virgin meek shall be.
To God again sing praises;
Extol his wondrous grace;
Give thanks, the Saviour cometh,
And we shall see his face.

We welcome thee, O Saviour,
Thou hope of every heart,
Though thine's a life of sorrow,
Thine every bitter smart,
Thou art the world's one jewel,
How bright thy glories shine!
Thou art thy people's Saviour,
Sweet Saviour, thou art mine.

—E. D. Eaton.

The *Church Times*, which represents High Church Episcopalians in England, describes the Christian Endeavor Society as "an organization of social amusements for the lower

middle class." Evidently the editor has studied that society through a telescope.

Biographical

REV. THOMAS S. SMITH

Died at Easthampton, Mass., Dec. 16, Rev. Thomas Snell Smith, missionary of the American Board in Jaffna, Ceylon. Mr. Smith was born in Ceylon, the son of a missionary on that island, Jan. 24, 1845. He graduated from Amherst College in 1866 and from Andover Theological Seminary in 1869. He married Emily M., daughter of Rev. Dr. S. B. Fairbank of the Marathi mission, and they joined the Ceylon mission in 1871. A little over two years ago Mr. Smith and family returned to the United States, since which time Mr. Smith has been in failing health, facing death with great courage and with an unflinching hope. He was indefatigable in labors and was greatly beloved by the people to whom he gave his life. His funeral was attended at Easthampton on Wednesday, the 19 inst.

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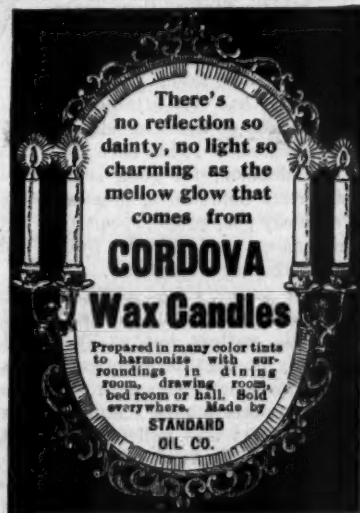
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The Literature of the Day

America in Literature

Three impressions remain distinct in mind as one lays aside Prof. Barrett Wendell's *Literary History of America*.^{*} It is thoroughly readable. It is philosophical. It means to be, and generally succeeds in being, fair. It is chiefly a record of New England work, of course, but is free from provincialism. There are needless divergences from its main line of thought but its development is orderly and sufficiently well proportioned.

Applying to American literature the law of intermittent, periodical fertility and expansion, and maintaining a running comparison with English literature, Professor Wendell points out that we inherited from the English an idealism which has continued to characterize our literature much more than theirs, and also that, for lack of external pressure, social, political or economic, our literature also has exhibited national inexperience conspicuously. In England itself the type of manhood altered greatly. But here we "preserved to an incalculable degree the spontaneous, enthusiastic, versatile character" of the Elizabethan Englishmen, our ancestors.

During the seventeenth century we produced hardly anything deserving to be called literature. During the eighteenth our productions were chiefly theological and of New England origin. During the nineteenth England and the United States have so mistrusted each other politically that until recently our literature has remained independent of the conditions which have shaped that of England. Nevertheless, it has had a rapid development of its own, at first in the Middle States, then again in New England, and now in New York once more. But, although it has been creditable and even honorable, it has not attained to the excellence of the English, all things considered. It has been notable for idealism, for good sense and a certain homeliness, adapting it to ordinary people, and, specially, for refinement and purity. But it has had no towering personalities.

That the author's field of discussion is confined, and properly, to the dead eliminates some writers not easily spared. But plainly he regards American literature as conspicuous thus far for promise rather than performance. Many will disagree with him and will rank Lowell, Longfellow and Hawthorne, for instance, higher upon the world-scale than he puts them. But his estimates are not to be dismissed too hastily. He is at pains to justify them.

The volume is marked by a remarkable vividness of portrayal. Whether in the case of an individual, like Cotton Mather, Brockden Brown, Emerson or Whittier, or of a group or school of writers, such as the Hartford Wits or the Transcendentalists, characteristic qualities and productions are pictured with graphic fidelity. Sometimes a flash of wit suggests more

than a long description. Sometimes satire is used effectively. The author always holds close attention and entertains. His judgments are individual and frank. His comments on the Abolitionists as a body and on Emerson, Sumner and others will provoke criticism, possibly severe, but his estimate of Whitman, for example, is the most candid and satisfying which we can recall.

We take decided exception to some of his incidental statements. The Great Awakening was marked by some errors and led to some excesses. Nevertheless, on the whole, it was a reverent and helpful spiritual experience. Again, there was no "general conquest of ecclesiastical strongholds by the Unitarians," even in this state, although they gained most of the leading city churches. But out of 361 Congregational churches in Massachusetts in 1810 only 126 went over to them and they never have made much headway

full of action yet its main plot develops with baffling sluggishness. It blends drama and tragedy with the commonplaces of country life as nonchalantly as one seasons his soup with salt or pepper. It enthrones the superstitions of the colored race above the course of human events as if they controlled it. Its cowardly hero commits suicide at last, apparently not, as alleged, because of remorse at having unintentionally caused the death of an innocent man, but in order to keep a hasty, foolish promise.

The rare power of the story lies in the intense vividness with which the tenacity of the mountaineers in maintaining their feuds is revealed; and in the simple, touching humanity, and even nobility, of many of the minor characters. The women are weakly drawn. But the generosity of the "Corn Bug"; the simple dignity of the country judge; the fidelity of the old Negro, Cupe, even in his unconquerable loyalty to his ideas of the supernatural; and the sturdy pluck of the Red-head, mean although he was; these and other characteristics, often contradictory yet always engrossing, and in many ways admirable, hold interest much more closely to the end than is true in the cases of many better constructed books.



JOHN URI LLOYD
Author of "Stringtown on the Pike"

elsewhere. Their present declining condition is set forth, but the overwhelming comparative increase of Trinitarian churches, ever since the Unitarian division, should have been mentioned. The book would imply to many readers that these never recovered their losses at Unitarian hands.

Such infelicities, however, do not greatly affect the value of such a work. Its main purpose is attained finely. The larger aspects of its theme are dealt with skillfully and in details it preserves its lucidity and force. It is full of vitality and makes lasting impressions.

More Kentucky Realism

In *Stringtown on the Pike*,^{*} Mr. J. U. Lloyd—whose portrait we reproduce—has given us one of the most contradictory of novels. It is long spun out, yet ordinarily terse and crisp in style. It is

The New Books

* * * In some cases, books announced in this department will be reviewed editorially later.

RELIGION

Commerce and Christianity. pp. 205. Macmillan Co. \$1.50.

Pleads earnestly for the application of religion to business. Regards competition as the basis and, because of its selfishness, the curse of business. Thinks it must lead to monopoly and that to public ownership and management in many cases. Claims that Socialists have the true Christian ideal and that the real-work of the churches is to insist upon the application of right principles to trade. Much good sense and a high purpose characterize the book. But its judgments sometimes go to extremes and its final remedy, as proposed, would by no means solve all existing problems and would create others. Still the book abundantly merits reading and reflection.

Messiah's Second Advent. By Prof. Calvin Goodspeed. pp. 288. William Briggs. Toronto. \$1.00.

Advocates a single resurrection; a single judgment, not continuous, as we die successively, but at the coming of Christ; the return of Christ in person to the world; a millennial period of righteousness, etc. An argument against the Pre-millennialists. Too technical for most readers. Does not do away with all difficulties but is candid and scholarly, although not always conclusive.

Daniel. By S. R. Driver, D.D. pp. 215. Macmillan Co. 75 cents.

A volume of the Cambridge Bible for Schools and Colleges. Exhibits the characteristics of this excellent series and Dr. Driver's well-known, reverent and masterly scholarship.

Faiths of Famous Men. By J. K. Kilbourn, D.D. pp. 379. H. T. Coates & Co. \$2.00.

A large and interesting collection of utterances about God, the Bible, Christ, Immortality, etc., by many eminent men of the past or present. All types of belief are represented from Moody to Ingersoll. The selections are brief and striking.

In Excelsis. pp. 741. Century Co. The seventh edition. It has been additionally

* Charles Scribner's Sons. \$3.00.

* Dodd, Mead & Co. \$1.50.

revised and improved. The number of old and favorite hymns has been considerably enlarged. The original supplementary tunes also have been distributed through the book, and more than a score of hymns and tunes have been added in their places. These, with its abundance of choice new music, cause it to represent the high-water mark of modern attainment in hymnology, which certainly is not far short of the ideal. Hearty testimonies from eminent pastors, choir leaders and organists who are using it confirm one's favorable impressions.

Arnold's Practical S. S. Commentary, 1901. pp. 233. F. H. Revell Co. 50 cents.
Contains exegetical and homiletical comments, selected and original, on the International Lessons, also practical survey and application and hints to primary teachers, with black-board exercises. Prepared by different authors under Mrs. Arnold's supervision. A useful handbook at small cost.

BIOGRAPHY

George Warren Field. A memorial. pp. 85. A characterization, accompanied by various tributes and by one of Dr. Field's sermons. Dr. G. A. Gordon, Prof. J. S. Sewall and Rev. J. S. Penman are the contributors. A finely appreciative and worthy memorial of one of the most modest as well as most able of the Congregational pastors of the last half-century.

The Women of the American Revolution. By Elizabeth F. Ellet. pp. 396 and 359. George W. Jacobs & Co. \$4.00.

Two handsome volumes originally published about the middle of the century. Mary Washington, Martha Washington, Mercy Warren, Mary Phillips, Abigail Adams, Margaret Morris, and more than a dozen others are the subjects of description and eulogy, and many interesting incidents and anecdotes are narrated. Portraits add much to the interest of the text. The popularity of the Society of Colonial Dames and kindred organizations will give such a work a new lease of favor.

Luca Della Robbia. By the Marchesa Buriamacchi. pp. 126. Macmillan Co. \$1.75.
In the Series of Great Masters in Painting and Sculpture. The Coronation of the Virgin is the frontispiece and many others of the master's works are reproduced. The book is a good example of expert work in small compass. A chronological list of his works and a general catalogue of Robbia monuments in Italy, England, France, Germany and America, surprisingly numerous, are included.

William Herschel and His Work. By James Sime, F. R. S. E. pp. 265. Charles Scribner's Sons. \$1.25.

A good biography of a great scientist, not to be forgotten because his modern successors have made new discoveries. He always will remain one of the world's foremost astronomers, and this account of him and his services is learned and at the same time enjoyable.

FICTION

Winefred. By S. Baring-Gould. pp. 309. L. C. Page & Co. \$1.50.

By no means remarkable, but decidedly entertaining in its representations of English character, chiefly among smugglers and other people in humble life, and possessing strong qualities. Dramatic in plot.

My Lady Marcia. By E. F. Pollard. pp. 512. T. Nelson & Sons. \$1.50.

Well written and uncommonly interesting although very long. Makes vivid both the sentiment and the occurrences of the French Revolution. High-toned and judicious in spirit and method.

The White Flame. By Mary A. Cornelius. pp. 402. Stockham Pub. Co. Chicago.
Crude and fantastic. We cannot recommend it.

Captain Antle, the Sailor's Friend. By Charles Mortimer. pp. 185. Darnell & Upham.
A pleasant and useful little religious story republished.

The Weird Orient. By Henry Ilowiz. pp. 360. H. T. Coates & Co. \$1.50.
Legends largely from Arabia or Persian sources. That a foreigner like this Hebrew rabbi should be able to write them in such good English is unusual. But they appeal to the Oriental mind rather than to that of the West. They will please readers in this country chiefly as examples of a certain kind of literature, not by their inherent interest.

They are extravagant and even grotesque like the Arabian Nights Entertainments, but not so graceful and fascinating.

For Tommy. By Laura E. Richards. pp. 225. Dana Estes & Co. \$1.00.
Short stories. Homely, pathetic and vivid. Read it by all means.

JUVENILE

The First Capture. By Harry Castlemon. pp. 248. Saalfeld Pub. Co. 75 cents.

The talk is much more precise and stiff in this story than the acting. The plot is exciting and entertaining, but neither boys nor men in colonial days took pains to utter the whole of almost every word in common colloquial chat. Apart from this characteristic the book is well written.

With Washington in Braddock's Campaign. By Edward Robins. pp. 253. G. W. Jacobs & Co. \$1.25.

A stirring story for boys, making account of a military episode seldom, if ever, used for this purpose in juvenile literature. It is full of incident and spirit.

The House That Grew. By Mrs. Molesworth. pp. 206. Macmillan Co. \$1.25.

One of the best of recent children's stories. In Mrs. Molesworth's customary vein of blended sense and liveliness. She writes of England and English children, but childhood is essentially the same everywhere. But in America Rough would not have been supposed to have gone mad as in the last chapter.

The Three Witches. By Mrs. Molesworth. pp. 278. J. B. Lippincott Co. \$1.50.

Another breezy and engrossing story about children and for children.

Old Lady and Young Laddie. By Kate W. Patch. pp. 32. J. H. West Co. 40 cents.

Two short, effective little Christmas tales. Illustrated.

Phebe, Her Profession. By Anna C. Ray. pp. 285. Little, Brown & Co. \$1.50.

A sequel to the same author's *Teddy: Her Book*. Very vivacious and entertaining and sure to be liked. Miss Ray understands young people and how to portray them.

The Christmas-Tree Scholar and Other Stories. By Frances Best Dillingham. pp. 184. T. Y. Crowell & Co. 50 cents.

Contains a story for each of the year's holidays by a gifted young writer known to readers of *The Congregationalist*. The eleven stories are amusing, fresh, brightly written; the book is prettily bound and altogether sure to delight the boys and girls.

MISCELLANEOUS

Arabia the Cradle of Islam. By Rev. S. M. Zwemer. pp. 434. F. H. Revell Co. \$2.00.

The Arabian peninsula now offers a more virgin soil to the explorers and to the missionary than even Central Africa. It has few large cities and no great highways of travel. Missionary enterprise has held aloof until recently. Travelers have been few and their reports are for the scholar and specialist, not for the general public. Rev. S. M. Zwemer, a missionary of the Reformed Church, has collated and presents in readable form the results of European and Arab writers. He adds much from his own experience. His chapters on the political conditions and the history and present status of missions in that country are instructive and entertaining. His remarks on the Arabs, their history, religion and language, are equally interesting, although they must be read with more discrimination. It is to be hoped that this book will draw attention to a neglected country and people. It has no rival and should accomplish great results.

Spanish Highways and Byways. By Katharine L. Bates. Macmillan Co. \$2.50.

A record of travel but not of the common sort. Exceptionally rich in portrayals of out-of-the-way places and unhackneyed experiences. Although her visit was made soon after our war with Spain, she was treated with great courtesy. But she confirms the accounts by most of her predecessors of the annoyances of travel in that country. Evidently she is an unusually alert and observant traveler, and also knows how to intensify the fresh interest of her statements by a piquant, vivacious manner. The book is finely illustrated and is attractive in every way.

Thrilling Days in Army Life. By Gen. G. A. Forsyth, U. S. A. pp. 107. Harper & Bros. \$1.50.

Two great fights with Indians, Sheridan's famous ride and the closing scenes at Appo-

mattox are the topics of the four sketches which compose this volume. The author writes modestly but with true enthusiasm and has done well, as much in the interests of history as of entertainment, to put his experiences upon record. A most engrossing book.

Mountain Playmates. By Helen R. Albee. pp. 271. Houghton, Mifflin & Co. \$1.50.

A charming volume of experiences in reoccupying a deserted farm. Lovers of nature will enjoy its simple but graphic descriptions of scenery, trees and animals and the abundant reflections and comments upon life are shrewd and kindly. One of the best summer-life books in a long time.

The Pageantry of Life. By Charles Whibley. pp. 270. Harper & Bros. \$1.50.

Critical essays and characterizations about Theagenes, Pepys, Saint-Simon, Disraeli the Younger and others. Pungent and dealing with special aspects rather than comprehensive and well balanced. But very entertaining and not without strong and permanent qualities of value.

Graphic, Pear's Annual, Illustrated Sporting and Dramatic News, Gentlewoman, Illustrated London News, Sketch, Figaro. International News Co. New York city.

The Christmas annuals. Brilliant in coloring, interesting and amusing in text, affording considerable variety of entertainment and in every way most attractive. They deserve careful examination.

Notes

A publishers' exhibit of books and periodicals is to be a feature of the Pan-American Fair at Buffalo.

There are 2,700 newspapers and periodicals published in Paris, including 146 daily, 753 weekly, 915 monthly and 112 quarterly.

Shelley's first book was a novel called *Zastrozzi*. It had little merit but is of interest to collectors and special students of Shelley.

The entire edition of the first number of *The Monthly Review*, published by Doubleday, Page & Co., was sold out quickly in spite of its high price, sixty cents a copy.

English and American scholars in Korea have formed a branch of the Royal Asiatic Society. The American minister and Prof. Homer Hulbert are among its officers. Dr. W. E. Griffiths, of Ithaca, N. Y., has been made an honorary member. It is expected to do useful work in the way of publication.

The courts have decided that the actual value of a book—including labor, transportation and interest—may be much above its cost price. Mr. Henry Miller, a New York bookseller, has obtained an award for some books damaged by carelessness and taken by the defendant of twenty-five per cent. above their cost as reasonable.

Gilbert Parker, the novelist, was elected to the present British Parliament from Gravesend, on the Thames below London. Dr. A. Conan Doyle stood for Edinburgh but was beaten. Mr. J. M. Barrie undertook to be a candidate but finally withdrew and hopes to be elected later. Many literary men have found their way into Parliament, among the best known being Macaulay, Beaconsfield, Bulwer Lytton, Justin McCarthy and John Morley. Mr. Gladstone and Lord Rosebery also may be named, although neither can be called an author in the sense of having devoted himself chiefly to literature.

The October *Mayflower Descendant* is a handsome number. There are reprints of the wills and inventories of Gov. William Bradford, Love Brewster and Samuel Fuller; of vital records from Middleborough, Yarmouth, Barnstable, Marshfield and Plymouth, in the Old Colony; more of the Plymouth wills, etc. Two more popular and illustrated articles describe Scrooby and Boston in England. The minor departments are well filled. The delay in publication has been due to no fault of the editor and hereafter it is hoped to get the magazine out on time. Thus far it has filled its peculiar field with notable success.

The Federation of the Six Societies

Representative Opinions from Different Parts of the Country

Soon after the report of the Committee of Nine on the federation of our benevolent societies was published we asked a number of ministers and laymen to send us brief replies to these two questions: (1) What is your opinion of the plan of reorganization suggested by this committee? (2) Are there any of the eight specific points suggested to which you take exception? If so, on what ground? We asked for a frank expression of personal judgment in the hope that it might help toward the solution of the problem.

1. From a busy pastor's point of view the plan of a joint annual meeting is heartily approved. He cannot attend three anniversaries each year and is quite likely to attend none. If the six societies joined in one annual meeting, he would make an effort to go every year, and it would doubtless be worth while.

2. The details of organization I am not competent to discuss, but the plan in general seems to be in line with business economy and Christian common sense.

Bangor, Me. CHARLES H. CUTLER.

The report of the committee of nine moves in the right direction. Evidently it does not aim to be exhaustive as regards meeting all the difficulties which would arise in carrying out the proposed plan. Of the eight specific points suggested, I would accept six, as a general outline of reorganization.

The first point, respecting a joint annual meeting of the six societies, I could not accept without serious questioning. I should be reluctant to advise discontinuing a separate annual meeting for the American Board. It is true, as the report says, that "the spirit and purpose of the work are the same whether the field is at home or in distant parts of the world." But as long as Asia and Africa and distant islands of the sea are not our country, and as long as we shall continue to distinguish between home and foreign interests, so long there will be a unique, though more or less indefinable, difference between home and foreign missions. I believe that the large consideration given to foreign missions has reacted favorably for home missions, and that the noble record of the Congregational churches of America in missionary work is due largely to the prominence given to our foreign work. Our traditions, the logic of events, the commanding importance of the foreign work, both as regards obedience to Christ and reflex influence upon our home work, and the unique character of foreign missions impress me that it is better to maintain and magnify a separate anniversary for the American Board.

Then it might be well to have one annual meeting for the five home missionary societies, in connection with which, for obvious reasons, the work of the American Missionary Association would have special prominence.

As regards the fifth point in the report, I would suggest, instead of two, one treasurer and one or more assistant treasurers.

Dover, N. H. GEORGE E. HALL.

I consider it very desirable that a consolidation of our benevolent societies be accomplished, which would result in a saving of administration as well as an increase of gifts. The union of the societies is of the utmost importance, it seems to me, from a business standpoint, for now there is an impression goes forth that one society is competing with another in securing gifts, to see which will secure the most. It is a better way, from a center to distribute into the various channels now open to our denomination. It is good business, it is practical, it is comprehensive.

As to the method of securing this, those who are now conversant with this great work can best evolve a plan, but the danger will be to make it cumbersome to begin with, but ex-

perience will eliminate much which is avoidable at the beginning.

The eighth proposition seems unnecessary; a treasurer and assistant treasurer would be to my mind far more preferable.

I hope the combination will be effected.
Concord, N. H. W. P. FISKE.

The general plan for reorganization seems to me good, and in the right direction, and worthy of careful consideration. The plan of the joint annual meeting is the only one of the eight on which I have any question.

Can so much be crowded into one week without disadvantage to the several societies, the churches and the people, considering the

and money, as suggested by the Committee of Nine.

Peacedale, R. I.

R. G. HAZARD.

In response to your inquiry, I am pleased with the plan of federation in general, but have some doubts about a joint annual meeting of six societies. I fear it would be a little dry and statistical—unless Mr. Capen managed it or some good general.

4. The plan of having one secretary for each society is too little and too much. Too little for the American Board, while the Church Building Society should be merged with the H. M. S., and the Education Society with the Sunday School Society.

5. I think three treasurers are needed, one for the Board, one for the A. M. A. and one for the other three societies.

7. If collection of funds is to be in the hands of a committee I think some proportion should be agreed on. The Methodists say fifty-seven per cent. for foreign work, forty-three for home. I like it, but at any rate some proportion should be proposed.

No mention is made of the Ministerial Fund. I hope that means that the secretaryship should be abolished, the fund distributed among the states where needed or given to the care of the H. M. S.

Providence, R. I. JAMES G. VOSE.

For a long time I have favored some such scheme as the committee of nine have worked out. There is only one point in their report that I would have changed, I think. (5) Why two treasurers? It seems to me one office for this work is enough.

I suppose it is impossible, but I wish it were possible to bring in the state societies into this federation. What need is there, for instance, of a home mission treasurer each for Maine, New Hampshire, Vermont, Massachusetts, Rhode Island and Connecticut? It is a waste of funds. In the old days it may have been necessary, but in this day of railroads, telegraphs and ease of transmitting money all this work could be done in one office at a great saving of missionary money.

Springfield, Mass. F. L. GOODSPEED.

As a whole, the report of the committee impresses me favorably. The several specifications set forth what seems to be an entirely practicable plan of union. There is a broad and statesmanlike comprehension of existing conditions and a lively appreciation of the conservation of our denominational forces which cannot fail to have great weight with our churches. The representative character of the committee will certainly commend their findings to every thoughtful mind.

Chicago.

T. C. MACMILLAN.

The endeavor to federate our six societies seems to me wise. The specific recommendations, too, are admirable.

The first suggestion, respecting a general annual meeting, has the advantage of the consideration of large questions in large ways. The second suggestion, touching representation by delegates, brings about a union closer and more organic in our churches; such a union, I believe, is necessary for aggressive service. The third recommendation is a necessary element in the continued organization of each of the societies. The fourth sugges-

What the Committee of Nine Recommended

1. Joint annual meeting, in October, each year, of all societies.

2. Common basis of representation by delegates to annual meeting, on part of all the societies.

3. Separate board of directors, trustees, etc., for each society, to be elected at the annual meeting, to attend to separate receipts and expenditures.

4. One secretary, for each society, to act under executive board.

5. Treasuries of all societies to be combined in two offices, with two treasurers, one in New York, one in Boston.

6. Sufficient clerical assistance for secretaries and treasurers.

7. Solicitation and collection of funds to be the care of special sub-committee, whose expenses shall be borne by the societies in proportion to amount collected by each.

8. Any necessary readjustment of the work of the societies which will secure economy and prevent two societies working in same field.

limitation of localities where such gatherings can be accommodated and the capacity and interest of the audiences.

A. LYMAN WILLISTON.
Northampton, Mass.

With reference to the eight specific points suggested by the Committee of Nine, in regulation of the six benevolent societies of the Congregational denomination, it seems to me that everything suggested is very desirable, with the possible exception of the fifth point. I do not know enough about the possible ways of combining the treasuries of the societies for me to speak upon this particular branch of the subject, but it occurs to me that it will, perhaps, be a very difficult matter to combine the treasuries of six societies into two offices as far apart as Boston and New York. One treasurer for all would be easier, it seems to me, and perhaps that is the real meaning of this suggestion. The way it is put, however, leaves one to infer that the two treasurers are of equal authority, the one in Boston, the other in New York. I am most certainly in hearty sympathy with the plan to combine the efforts of these six societies, and thereby to economize in many ways, both in time, labor

The New Epoch for Faith. III.

Lectures by Rev. Dr. George A. Gordon, Lowell Institute, Boston, Dec. 10, 12, 13

REALITY AND RELIGIOUS FEELING

This, the sixth, lecture began with a differentiation between the parts played by heart, intellect and will in the life of man, and with citations from modern and classic, sacred and profane literature, illustrating the power which feeling has had in determining human action and belief, whether of the individual or the race. Dr. Gordon then proceeded to show how feeling contributed to the sense of reality as man contemplates nature, man and the Infinite.

tion secures responsibility as well as ability on the part of the executive officers. The fifth recommendation represents economy and centralization in administration. The sixth suggestion is a matter of course. The seventh recommendation, in certain respects the most important of all, does not make clear to my mind whether the arrangement is to be temporary or permanent. But in either case I think the arrangement is good. It must, however, be borne in mind that the "forward movement" should be not only a temporary but a lasting method. One becomes, however, a little doubtful whether the Congregational church has reached a degree of power in which it can endure a constantly aggressive movement in its missionary endeavors. But perhaps the very attempt to make a constantly aggressive movement is the best means to lift up the entire purpose and type.

The general peril in this federation seems to me to lie in the fact that the ordinary member of the ordinary Congregational church will not feel a sufficient impulse to beneficence. He ought to feel the impulse under the new condition six times as strongly, or possibly six times as often, as possibly he may. We are raising our unit to the sixth power rather than keeping six equal units. It is easier for a man to feel the influence arising from six units than to feel the impulse of one unit raised to the sixth power.

Cleveland.

CHARLES F. THWING.

I am in entire sympathy with this movement, save that it seems to me that we ought to make a beginning by combining the home societies and letting the foreign society alone. There is a natural distinction there, and it might be in the line of evolution to get the A. M. A., the A. H. M. S., the Building Society, the S. S. Society and the Education Society together first, with one treasury. The foreign work is so distinct in its scope and plan that it can all be left for the present to carry on its independent life and work.

There could be no objection to holding the meetings together, the homeland societies on Tuesday and Wednesday and the foreign society on Thursday and Friday.

I think the suggestion (No. 7) impracticable. The committee is too large to be paid regular salaries, and without such salaries their work would not be efficient. A board of directors for the homeland societies, like the Prudential Committee of the American Board, would be more to my mind. As to readjustment of work and the advantage of not duplicating in the same field, I am in entire accord with the proposed plan.

Grand Rapids, Mich. DAN F. BRADLEY.

The plan of a joint meeting of the societies is one that I have been urging for two or three years, in season and out of season. I believe that it is the only way to secure a renewal of popular interest in these meetings.

As to the details of administrative consolidation I do not feel competent to give advice. I should doubt, a little, whether one secretary could do the work now done by two or three. A single secretary could put much of his correspondence into the hands of clerical subordinates; but is not the wisdom of two or three, of equal authority and responsibility, greatly to be desired in deciding upon policies? I take it that the secretary will continue to be something more than an executive officer; that the leadership of the society will largely rest with him; and it seems to me that in forming plans of work the combined wisdom of two or three would be apt to be worth more than the ideas of one. I can think of one or two offices in which there would be a distinct loss of administrative skill if the work were committed to any one of the secretaries. As to all this I speak under correction, knowing far less than many more familiar with the working of the societies.

Columbus, O. WASHINGTON GLADDEN.

He contended that even the scientific observer of nature comes to it with feeling, inherited often, but unevadable. In addition to this scientific aspect of nature there is the ordinary human aspect, with its values, in which nature and man react on the other through feeling. "Birth, home, early association, love and grief—all the great experiences of life, taking place as they do under the silent witness of nature, bring out of it a new meaning. . . . Nature wears both an immemorial smile and frown; she is brightened with joy and covered with the sorrow of the race." It may at first be difficult to see how the way in which man has felt toward himself can add to the certitude or range of this conception of reality. The fundamental position from which to present the contention is that reality is best known through history, and so viewed it presents above all a vast testimony to the idea of the unity of man as an authentic part of the order of things.

On its Godward side the part played by feeling has large importance for faith. "The feeling for the Infinite has been universal and ineradicable. It has been inevitable, and as such it is the witness, not only to the constitution of man, but also to the constitution of the universe. . . . It has become finally the feeling of Jesus toward the Infinite, and Jesus in his feeling for the Infinite has become the type of the race."

The lecture closed with the admission that with the majority of the race feeling counted for more than reason; and that hence while reason was admirable faith and adoration were the organs of love, which must be developed and conserved.

THE WITNESS OF HUMOR

This lecture like all of the others was enlivened and irradiated with humor, but in this lecture it was especially apt owing to the theme. Humor was described as an ancient, permanent educational force, in essence a logical exercise, whose precious emotional accompaniment is apt to conceal its essential and piercing intellectuality. Because it is of the essence and the finest life of reason it is of high importance for faith. It is the inerring discoverer of false magnitudes, the revealer of bad perspectives. Further it is the medium for voicing man's sense of incongruity. Finally, it is the vehicle for his play of irony, his seeming assent to ideas, customs and institutions while really aiming to overthrow them.

The humor of history is seen in the revelations of false magnitudes which are possible. Ignorance pretending to be knowledge, falsehood assuming that it is truth, sooner or later are exposed—the world mockingly laughing at the exposure. Such, for instance, is the changed verdict within fifty years of the relative worth and importance of Charles I. and Oliver Cromwell. Certain views of the universe fail, partially at least, to win assent because humanity rejects the perspective of the champions of these views. Atheism is an impossible doctrine for one with any measure of sanity in forming a perspective of things. "To assume that universal order can come from universal confusion or that an intelligible world has risen from a non-mental source, is the superlative speculative joke. . . . It is perhaps not too much to say that in the general

abandonment of speculative or scientific atheism the sense of impossible perspective has played an important part." Pantheism also runs against the sense of humor by its false magnitudes and ridiculous perspective. "When one hears of a divine man and a divine oyster one is likely to answer with honest laughter." The Hindus need a wide and deep sense of humor more than anything else to clear the Augean stables of their temples, "which are the foul and prolific issue of the pantheism that regards all life as equally of the essence of God."

Humor born of the incongruity of life, the difference of the real and the ideal, finds its classical expression in Burns's awful indictment of the church of his time, as preserved in his poem, Holy Willie's Prayer. So today the customs of society and of individuals are held up in the dry light of the ideal of brotherhood as taught by Christ, and by legitimate Christian humor may be and shall be judged.

This humor born of the sense of incongruity Dr. Gordon finds in the story of Jorah, in the opening verses of Isaiah, in the story of the blind man told in John 9. Jesus had it and set it forth with terrific power in Matt. 23, where he laid bare hypocrisy. Erasmus, Luther and Knox also used it to laugh evils out of existence.

Irony is humor conscious of its own purpose. It may be verbal, or it may be a challenge of the meaning of life itself and represent a vital process. In the book of Exodus, in Job, in Jonah, in Homer and Sophocles there are forms of irony which differ and may be termed Hebrew and classic in type. These are of immense interest to the student of literature and thought. But they are transcended by our interest in the irony of Jesus, in which the Hebrew and classic forms were consummated or crowned. This irony is found in the parable of the wise and foolish virgins, the rich man and Lazarus, the man who had no place to bestow his goods, and in the tale of the healing of Jairus's daughter. But it finds its key, its complete expression, in the parable of the prodigal son. "Instead of the fate of the Homeric representations and the inhuman justice of the Sophoclean drama and the restricted sympathy of the Hebrew deity, we have the Father. He ordains the order of life; he overlooks it. In calm sorrow he sees the willfulness of his son. Nothing can be done but to let him have his own way. That way the Father knows is one of sin and suffering and shame. But he also knows that the successive disappointments of it, ever deeper and more bitter, can have only one effect. . . . Thus is the irony of existence lifted into accord with the conception of God. The origin of the difficulty is in the ignorant and perverse will. The way to reclaim an infinite will is through the discipline of the woe it makes for itself. The high and tender composure of the Reclaimer is that he knows man, and that he sees that the steps that take him away from God are but the accumulating compulsions that assure his return."

This irony of fate, this judgment of the race by the ideal, is seen in the course of nations, the great judgment parable of Christ meaning this, if nothing else, that the final surprise of defeat awaits inhumanity temporarily successful.

HISTORY AND THE MORAL ORDER, OR THE WITNESS OF CONSCIENCE

The final lecture dealt, in the main, with the new theodicy which the last half of the century has given us, which has "risen out of the immeasurable vista opened into the past by the scientific conception of the origin and development of life. . . . The unceasing struggle of life has resulted in an astonishing ascent," culminating in the moral self-con-

sciousness of man. "Before the modern idea of development and the enormous expansion of history implied in it, the battle between optimism and pessimism was fought chiefly on philosophical grounds." The attitude of the eighteenth century is typically set forth in Voltaire's *Candide*, Johnson's *Rasselas* and Goldsmith's *Vicar of Wakefield*. In them history is recited as the record of man's defeat. Now what was then assumed to be conclusive against optimism is today regarded as the strongest argument for it. "The race is the incomparable hero. Its literature, arts, governments, religions are the monuments of an attainment beside which all others are contemptible."

As for the future: "Mankind has left behind countless evils; that is fact. No evil need last forever; that is inference." Science is fast eliminating physical pain and disease. Education that once was for the few is now for the many and is doing for the many what it always has done for the few. Ignorance is no longer looked upon as a necessary or a permanent fact in life. A society which in its industrial and social structure is based on the assumption of permanent inequalities is slowly changing to other forms based at least on equality of opportunity. Man's confidence in himself is growing, and he is seeing that by proper co-operation and intelligent means his moral development can be immensely accelerated in future years as during the past half-century his physical environment has been bettered. The historic mystery of iniquity has not been explained, but it is seen to be passing away. The brute is being dethroned and man enthroned, and the return of the epoch of faith is but the return of man to himself.

A Word Concerning Ministerial Relief

One who unexpectedly finds himself for a time in the goodly company of secretaries is likely to have certain familiar truths more deeply impressed upon his own mind. He has *known* before—now he begins to realize. One thing of which he is reminded with new force is that those who seek to secure and wisely distribute the benevolent offerings of the churches are not engaged in individual enterprises, but are aiming at results for the securing of which the churches themselves exist. They are the servants of the great body of believers. They are the bringers of tidings to those whose opportunities of gaining information about special needs and calls for prompt action and about things attempted and accomplished in various lines of Christian service are less favorable.

Another truth brought to mind is that apparent indifference to some urgent cries for help is due not to hardness of heart, but to ignorance. "Information is the key to interest." One of the calls which our churches must heed if they are to give proof of their inspiration or even command the respect of those who remain outside their limits is to aid their veterans—aged, disabled and poor ministers. This is not a call for charity but for an act of justice and of honor. Comparatively few are *very* needy, but in only seventeen states are there any organizations to which those who have become dependent can apply for aid. In all the other states are those whose need and worthiness are unquestioned, who must suffer unless some source of help is furnished. The present appeal is that a majority of the pastors of our churches would give a thoughtful look at the column in the Year-Book under the head of Ministerial Relief, and with the beginning of the new century be ready to say, The number of ciphers in that column shall be lessened. In New England there are more than 1,600 Congregational churches, and of these more than 900 report no offering on behalf of those who gave their lives to the work of the gospel ministry and are now in a destitute condition. It seems plain that in the adoption of a schedule of benevolences for 1901 including the six societies this cause also should have a place and that the National Council's Ministerial Relief Fund should attain a size whose income will bear suitable proportion to actual necessities. So far as he may be able, the present field secretary will gladly respond to any calls to present this matter to the churches.

EDWARD HAWES.

54 Capitol Ave., Hartford, Ct.

Our Readers' Forum

The Kind of Pastors Wanted by the Churches

In the article in *The Congregationalist* of Nov. 24, headed *The Modern Approach to the Bible*, the chairman of the committee of supply of a prominent church is held up before the public with some measure of ridicule, because, while reporting that the church he represented "did not want a man tainted with the higher criticism," upon being himself asked what he meant by higher criticism he hesitated, then said, "O, I don't know, but our people don't want a minister who is tainted with it."

It is doubtless true that many of our Congregational churches, probably most of them, do not want a minister who is thus "tainted." The reason, however, may not be exactly stated in the term, "afraid of it," and this, even though Professor Curtiss remarked several months ago in *The Congregationalist*, upon the higher criticism, "Its results seem to threaten the foundations of Christianity." There may be considerable lack of familiarity with the definitions and technicalities of this science among the churches, but probably the people know enough about the thing itself and its trend, in a general way, to enable them to determine understandingly that they don't want as pastor a man who will bore and disgust them by continually pegging away at the foundations of Christianity. . . . Professor Curtiss said, "Higher criticism inquires regarding the age, authorship and literary style of different parts of the Bible." Is it not conceivable that a church of "much more than average intelligence" may be competent to conclude that it does not wish to engage as pastor a man who is given to such lines of study? A working church perhaps may have sound reasons for not settling a pastor who corresponds to this description of a higher critic in all respects.

It is somewhat singular, that the fact that this church, looking for a minister, being "much above the average in intelligence," preferred the evangelist type of minister, and also the fact that this church was regarded by the writer as "typical," and hence a good representative of our New England churches—communities which have, the world over, a fair reputation for capacity of judgment—did not suggest to the author that instead of publicly censuring and commiserating the churches, he should inquire if he did not himself possibly overrate the higher critic as a candidate for the pastoral office. READER.

[This letter probably expresses opinions quite common among the churches a few years ago, though perhaps not now so prevalent as the writer asserts. It is natural that when the results of historical or literary investigation "seem to threaten the foundations of Christianity," many Christians should prefer to keep these results from becoming popular knowledge, and should not wish for pastors who are acquainted with these results or ask whether or not they are true.

Professor Curtiss is correct in saying that "higher criticism inquires regarding the age, authorship and literary style of different parts of the Bible." Our position is that in this reading age of popular intelligence it is not possible, even if it were desirable, to keep the people from making such inquiries or from finding answers to them. And since Christian scholars have now come to substantial agreement as to the general answers to the main questions of this sort that have been raised, we prefer to have ministers in Congregational pulpits who are able to answer these questions from the Christian point of view. We do not believe a fair statement of discovered facts and recognized conclusions will shake the foundations of Christianity, but rather that they will establish them more firmly.

We do not desire or expect that ministers will make the higher criticism the theme of their preaching, but would prefer that they should study the Bible with knowledge of the results of such criticism. These results, indeed, appear prominently in most of the recent commentaries, Bible dictionaries, and "helps" bound up with Teachers' Bibles. Still, churches have the power to choose the ministers they prefer and doubtless they will do so whatever counsel we may give them. And ministers are yet to be found who are not "tainted" with knowledge of the modern approach to the Bible.—EDITORS.]

Transferring Church Membership

It has been recently suggested by *The Congregationalist* that one line of advance in our denomination for the beginning of the new century would be to make our total membership represent more nearly the effective and actual life of our churches.

One way in which to reach this result would be a heroic and concerted revision of our church rolls before the collection of our statistics for Jan. 1, 1901. Another would be for every reader of these lines, who is himself a non-resident church member, or who has influence with any non-resident, to see if possible that the transfer of such membership be made at once to the church where the person worships. The excuses offered for the neglect of this duty in the most exceptionable cases only can bear the light of a conscientious desire to give a whole-hearted service to the Master. Regard for the church left behind can better be shown by giving regular financial assistance than by breaking rules which require ab-entee members to take letters and by adding to its expenses for state and national assessments on membership. Regard, as well, for the church with which one worships can best be shown by such a transfer.

A person may affirm most sincerely that he has as deep an interest as possible in the church with which he is associated. He may believe that church membership would not deepen that interest and yet it has been admitted many times that there is a difference, when the transfer has been made.

It is a mistake in studying our church life to consider the changes in the membership by letter as a matter of little importance in comparison with the additions by confession. It ought not to be so, but the fact is that an unusual activity in the former direction is a strong evidence of quickened spiritual life.

E. M. COUSINS.

Statistical Secretary of Maine.

A Good Suggestion for Watch Night

As the clock strikes twelve on the night of Dec. 31, at the moment of our entrance into a new century, why would it not be a reverent thing to do at every gathering in unison and at every home for every Christian to repeat the Lord's Prayer, so that there would be a great volume of prayer arising to our God from Christian hearts throughout the Christian world?

N. K. B.

The disposition of modern times is to sacrifice the First Commandment to the Second. There are people who have a deep sense of their duty to their fellow-creatures, but have little or no sense of their duty to God. There are those who will give willingly to relieve poverty or famine, but will give nothing to spread the gospel or to support the ordinances of religion. And we actually have at the present day a school of atheism which denies the existence of God, the deity of Christ, and the immortality of the soul, and yet makes brotherhood its motto, and sums up all duty in the service of man.—Rev. James Stalker, D. D.

Vermont—Her Men and Her Young People

Consulting State Editors: Sec. C. H. Merrill, St. Johnsbury; Rev. Messrs. H. L. Bailey, Middletown Springs; Evan Thomas, Essex Junction; C. R. Seymour, Bennington

The Pastor as a Leader

Modern conditions offer many opportunities whereby the pastor may assert the intellectual leadership of the church. This is being done more and more in our own state by pastors who identify themselves helpfully with schools and libraries, and take the lead in the formation of clubs for reading, the study of current events and of the latest thought in science, art, politics and religion. The minister may have lost something of the traditional dignity and power which he enjoyed by virtue of his office, but of opportunity for service and the recognition of real merit he has lost nothing and gained much. The color or cut of his clothes may not count for much, but his trained intelligence, his sterling character, his ability to initiate and conduct to a successful issue enterprises for the enlightenment and betterment of the community count for even more now than ever before. Such a leader is sure of a following.

Men and the Church*

BY REV. HENRY LINCOLN BAILEY

The problem is not a new one. In the days of Paul we find mention of a Sabbath service, a regular appointment at a riverside, where the evangelists spoke "to the women which resorted thither." Attempted solutions are more modern. Without stopping to rehearse doleful statistics of the dearth of men in our churches, or to review the pessimistic outlook of such writers as Mr. Bok and Mr. Cooke, we may more profitably discuss such facts and remedies as our Vermont churches and ministers have to present. We do not claim to be wiser than our generation or to have solved the problem. But we have promising material to work upon. Vermont men have been famous from Ethan Allen to Dewey, and it is encouraging that our latest hero is several degrees more devout than the first.

Young men dislike being singled out as special objects of prayer and exhortation. They are not "sinners above all the Gallileans." They resent patronage. But as individuals they are responsive to personal friendly interest in them, and the pastor who has won their friendship and respect as a man may use this lever to lift them into the church. Therefore you may see pastors in Vermont, as elsewhere, trying to come into personal touch with young men. As instructor of the village band, as tennis champion, as baseball captain, as leader of bicycle trips, as active member of the board of trade, as hunter or fisher or hale-fellow-well-met in a score of other ways, our pastors are impressing their personality upon the men of their communities as the old-time minister never dreamed of doing. The spirit of the younger ministers, and of many older ones, is well-voiced by one of them: "I like young men; I enjoy their company and try to be interested in what interests them."

As to organized effort, fewer parishes have any report to make, and the organizations of which they tell are to be viewed less as institutions than as experiments. "Let us try this a year," said one pastor, and at its close the men voted to continue it as an experiment

another year. The pastors are working quite independently. They are not seeking fame through original solutions of the problem, but are trying to meet the needs of their own parishes with means adapted to local possibilities. For this reason no two clubs are just alike. Two great movements, the Sunday Evening Club and the Brotherhood of Andrew and Philip, are not represented in Vermont. One or two Sunday Evening Clubs have come and gone. The pastor being the moving spirit, it follows that with a change of ministers a club often disappears. The interregnum kills it, and the new leader has other plans of his own, while the old pastor, taking up work in a new parish, must study local tides and currents ere he launches his craft anew.

The work for boys is less developed than that for their fathers and big brothers. There has been one Boys' Brigade. Some of our pastors have been interested in the "Men of Tomorrow." Perhaps the new enthusiasm for catechetics will insure the boy against the necessity of being worked for a few years hence.

Of the Men's Clubs the one least closely allied to the church is at Vergennes. The pastor started it, and it meets in his church parlors, but membership is independent of any church affiliation, and its aims are purely literary. There was for a time a flourishing Congregational Club in Rutland, which met as a young men's Bible class Sunday noons under the leadership of the assistant pastor and on Friday evenings studied civic and economic subjects, with social elements added. A combination of these features was effected by a neighboring pastor, who desired to provide an intellectual clearing house for the men of his parish. The noon hour was used, and the topics covered a considerable range, including frequent character studies from the Bible. Many not regular at church and never at Sunday school became constant attendants at morning worship and the Men's Sunday Club. A discussion in February of the value of a public library led to the voting of a library appropriation at the March town meeting. Just now the club is following the Sunday school lessons.

At Ludlow a Young Men's League and at Bellows Falls a Young Men's Club meet fortnightly for debate. The Ludlow pastor has also arranged for a fortnightly Bible class, under the direction of the American Institute of Sacred Literature. The Bellows Falls club seems the most flourishing in the state. It maintains a lecture course; it is planning a series of free talks by specialists; and as after-dinner speakers such prominent Vermont names as Dillingham, Stafford and Prouty have graced its occasional banquet cards.

The latest club hails from Brattleboro, where in city style the men will gather monthly to eat and then to listen either to some imported speaker or to addresses and discussions by their own members. Speaking of Brattleboro, the memory of Chaplain Day and his influence over the boys of the First Vermont, whether in annual muster or at fever-stricken Chickamauga, is yet green in the hearts of the soldiers and their friends, and, unlike some chaplains, the boys still swear by him and not at him. His mantle has fallen upon a worthy Baptist successor, Rev. George B. Lawson of Bennington.

One note rings through all the letters that describe these various methods of work: The institution is subordinate to the men, and exists solely for their sake. Personal work is now, as of yore, the only agency for saving

souls. Men cannot be "clubbed" into the kingdom of God. Hand-picked fruit only is in demand in the market, and it is the only kind that keeps all winter.

A Union of Young People

As elsewhere, various names obtain among the young people's societies of Bennington. But the repeated announcement that names mean little was well received at a recent union meeting. Endeavorers, Baptist Union folk and Epworth Leaguers were in evidence, representing at least seven organizations numbering 400 members. It was a "betterment meeting," and the note of improvement in spiritual life, in plans, in motive and in actual work was a strong one. The critical element was not wanting. One speaker reviewed the young people's movement of recent years to its disparagement. Only one reason for its existence could be named—the furthering of the work of the churches—and in this it had failed, occasioning an actual scattering of forces. The review was taken in good part, as also was the rejoinder that the fault, in so far as it existed, was not entirely that of the young people. As a whole, they were susceptible to counsel and direction. Their attitude toward the church would depend much upon the use it makes of them and this in turn upon the spirit of the pastors. Papers by representative young people went far to dissipate the notion of a desire on their part to serve a separate institution. They talked ably of guarding the sabbath and the church services, of promptness, sympathy, consecration and a purer life.

Sentiment in favor of union in aggressive work was strong. Dr. Cuyler's saying that it is poor policy to try to feed a flock of sheep on line fences was quoted. As a "drive wheel" of enterprise a committee composed of the presidents of the societies represented was appointed to outline a plan of co-operative services for the season. It is safe to say that in this body no objection will arise to pastoral suggestions, nor will any diversion from the main interests of the churches be permitted.

C. B. S.

Connecticut's Transfer to Vermont

Along the west bank of the Housatonic River in Connecticut, where the canal carries the water from the dam above for busy factories, sprang up the thriving borough of Shelton. Here Dec. 13, 1892, a little band, big in faith, organized a Congregational church with thirty-six members. A wise Providence soon led them to call Rev. Luther M. Keneston as pastor, and with skill and zeal he has guided them till his dismissal Dec. 13, 1900. The membership has grown from thirty-six to 245. A meeting house and parsonage have been built, representing a value of \$20,000. All the organizations of a thoroughly systematized activity have been created and carried forward. The Missionary Society of Connecticut aided for five years to the amount of \$2,500 and the C. C. B. S. to the amount of \$2,800, while the benevolences of the church for the first seven years exceeded the total amount of aid. For climatic reasons Mr. Keneston was compelled to resign and carries with him to his new pastorate in Brattleboro, Vt., the affection of his people, the respect of the community and the best wishes of his ministerial brethren, while all rejoice in his notable success and regret the necessity of his departure.

J. S. I.

Continued on page 958.

* Eighth in the series on The Evolution of the Church in Vermont. In the next, Rev. Charles E. Hayward will tell of Churches Using Institutional Methods.

Life and Work of the Churches

What People Want to Hear

BY REV. F. T. ROUSE, APPLETON, WIS.

Popular interest is not always a safe basis of guidance as to what the prophet shall say. Yet it may furnish suggestion as to the ordering of his message; and it certainly aids in furnishing a point of contact between the speaker and his audience. To test an ordinary congregation upon this subject recently a list of ten topics was made out. The subjects were purposely varied, all the way from the simple, practical one, How to Become a Christian, to the latest political question concerning the use and abuse of combinations.

The topics were as follows:

1. Intimations of Immortality.
2. The Dissolving of Doubts.
3. The Golden Rule Applied in —
4. How to Become a Christian.
5. Success in Life, How Attained?
6. Christian Science Reviewed.
7. The Divinity and Devilry of Trusts.
8. China (Illustrated).
9. A Question Box.
10. New View Points in Theology.

The cards were distributed to both morning and evening congregations with request that the individual choice be indicated in order of preference by the numerals 1, 2, 3. The result was, in about 300 returns, The Golden Rule Applied stood first in choice, China (Illustrated) second, and The Divinity and Devilry of Trusts third. The Question Box and the New View Points in Theology were completely snowed under with only two points each. The other five subjects had each about the same number of votes, How to Become a Christian falling a little behind the others.

The results are suggestive. They indicate that the application of practical Christianity stands first in the interest of the people. Timely topics stood next, though the "Illustrated" brought votes to China, and the two spectacular D's probably brought votes to the seventh topic. The first, second and sixth topics stood high in order, which indicated a wide interest in subjects bordering on the speculative and philosophical. The one thing that a wide-awake and progressive western audience was not interested in was New View Points in Theology.

A Celebration Week in Chelsea, Mass.

An edifice in this suburban city has been rededicated. Central Church, with its new chapel, new interiors and renewed courage, thus passes the half-century mark. The exercises spanned the week from Sunday to Sunday. It was a great occasion for the church and a rare opportunity for the city to get acquainted with and encourage the institution and its workers. The interested hundreds who thronged the edifice and chapel rejoiced in the spirit with which the people and their pastor, Rev. R. A. MacFadden, have met the generosity of an unnamed, former member, who has provided the new chapel to open the way for enlarged responsibility, even though greater burdens come also. Here in one of the quieter districts of Greater Boston is the promise of what the Greater Congregationalism may accomplish.

A tasteful, illustrated souvenir announced an attractive program, and it is not surprising that congregations were uniformly large. The preachers of the first Sunday were the pastor in the morning on The Living Church, and Dr. Alexander McKenzie in the evening on The Church, What It Asks and What It Offers. The second Sunday the pastor exchanged with Dr. G. A. Gordon of Boston in the morning; and at the evening Sunday school assembly "Mr. Martin" of *The Congregationalist* and Miss K. G. Lamson of the

Woman's Board characteristically enlivened their hearers. For three week evenings were arranged an Old Home Night, with addresses by two former pastors, Drs. S. E. Herrick and Dr. C. P. H. Nason, followed by the Women Workers' annual reception; a women's assembly and choral service, with addresses by Mrs. L. W. Betts of New York and Mrs. Alice Freeman Palmer; and a laymen's assembly, with Comptroller Coler and Judge Teel, both of New York, as speakers. An address written for the occasion by Admiral Sampson, who was detained from participating, was read by the pastor. The illness of Lieut. R. P. Hobson, who was announced, made it necessary for him to postpone his appointment until next month, when he promises to come. An enjoyable event outside the regular exercises was a reception at the pastor's home to Dr. Nason.

After each service an opportunity was afforded for inspection of the new chapel. It contains a ladies' parlor, classrooms and a kitchen on the ground floor, and a young people's room and more classrooms above. All are beautifully finished in natural wood, and appropriately decorated. The basement, also carefully finished, offers tempting quarters for the boys' and girls' clubs and classes in sloyd and gymnastics. That the church purposes to use its newly acquired advantages is apparent from an inspection of its calendar with appointments for every day in the week. Encouraged by new evidences of loyalty within and without, Central, on the threshold of its second half-century, takes up the keynote of the anniversary week, "The present made possible by the past."

SCOUT.

Worcester's Strenuous Life

For two years the local temperance forces have been making an organized effort to carry the city for no-license. The efforts began by organizing the Temperance Federation, which includes all the temperance organizations in the city, together with the Christian Endeavor and Epworth League unions. The federation has five departments of activity: membership, agitation, press, ward work and law enforcement. As a result of their efforts last year the license majority was cut down from 1,800 to 1,300. This year the work has been more aggressive. The prospect of twenty additional saloons because of the new census stirred up many indifferent ones. Unlike all other license cities in the state, Worcester has never granted the extra licenses, when a new census has been taken, until after the next election. Recently Father McGillicuddy of St. Stephen's Church and Father Tuite of St. Ann's came out squarely for no-license and conducted a vigorous campaign among their parishioners. The liquor men, alarmed at the temperance activity, have bent every energy to win. The contest was exceedingly close and the result is a narrow majority of 106 for license. Rumors of irregularities in the returns have led the federation to petition for a recount, and the results reduce the majority to fifty-five. The contest will be taken up for another year with expectation of making the Heart of the Commonwealth clean.

The mayoralty is also a live dispute. The first returns gave the Republican candidate a majority of forty-one. The discovery of an error has given the Democratic candidate, a young man only thirty-one, an apparent majority of nineteen. A recount results in a tie, no mayor being elected.

Central Church rejoices that Rev. A. W. Hitchcock of Newburyport has accepted its call and will begin his pastorate here Jan. 1. Dr. Merriman will be retained as pastor *emeritus*.

The women of Union Church report six mis-

sionary barrels packed in a recent week, valued at over \$400.

Plymouth Church has decided to secure a paid Sunday school superintendent who will also act as an assistant to Dr. Virgin.

The Church of the Covenant celebrated last week its fifteenth anniversary. Rev. Messrs. W. M. Hitchcock and J. E. Hurlbutt, former pastors, were present and several local pastors congratulated the church on its persistent work.

R. W. P.

A Golden Anniversary in Lynn

Central Church has celebrated a happy fiftieth anniversary. Two former pastors, Rev. J. B. Sewall and Prof. A. H. Currier of Oberlin, conducted the opening service, Dec. 9, the latter preaching the sermon. In the afternoon there was an enthusiastic Sunday school rally, 600 attending. Five past superintendents and the present one, Mr. H. P. Emerson, made interesting and spicy remarks. Christian Endeavorers filled the church in the evening, and the large audience, representing the C. E. Societies of the city, listened to addresses by Prof. A. H. Currier, D. D., and Dr. J. L. Hill.

An oil painting of Hon. Isaiah Breed, who, with his wife, founded Central Church, adorned the front of the choir gallery and attracted much attention. There are four surviving charter members.

The jubilee reached its height on Monday evening, when Chairman A. L. Pease, Mrs. L. P. Pease and Mrs. L. T. Wheeler (two charter members), the two former pastors, Rev. C. F. Weeden (the pastor-elect), and his Honor, Mayor Shepherd, with their wives, received the friends of the parish. After a sumptuous banquet, there were post-prandial exercises, in which Rev. Messrs. Sewall, Currier, Merrill, Pullman and Weeden participated, holding the audience with reminiscence and pleasantry till a late hour. On Tuesday evening an organ recital, devotional exercises and a historical sketch showing the efficient work in the several departments, concluded the three days' celebration.

Central's beautiful edifice cost \$90,000 and is finely appointed and attractively situated. It is free of debt and has a strong, active, loyal membership. The new pastorate begins Jan. 1.

C.

A Letter from Berkshire

Our churches are now well engaged in the winter's work. There are a few changes in the ministerial ranks. Mr. Waldron, who did such effective service in the Lanesboro and Berkshire parishes, has gone to Honolulu, and his place has been taken by Rev. Owen James, who has had considerable experience in the work of evangelism. Under his direction the religious interests of this section should be well cared for. At Becket Rev. C. O. Eames's place has not yet been filled. At Otis Mr. Bates has begun his work in one of the most difficult and discouraging parishes in the county.

The county minister, Rev. S. P. Cook, is as indefatigable as ever in his ministry to the weaker churches and to the prisoners at the jail. Under his direction and in response to a missionary impulse which went forth from a recent conference of our churches a systematic visitation to the smaller churches has been planned to encourage the members to renewed activity, and to reach the indifferent with the gospel message. Dr. W. V. W. Davis, Mr. Andrews and Mr. Luce are the committee in charge of these missionary visitations, which aim at a real awakening throughout the county.

Such an awakening is already visible in our smallest and weakest church, that at West

Stockbridge Center, which counts but eleven members and whose deacon is a woman. Under the leadership of Mr. Cook and of Miss Thomas the interest of the community has been aroused, and the church is beginning to exert a new influence.

The recent meeting of the Congregational Club was marked by the visit of Dr. F. E. Clark. During the half-day he was with us he delivered three addresses—in the afternoon to the Berkshire Association, in the evening before the club and afterwards to a public meeting. In the first and last addresses he told what must be the "forward movement" of Christian Endeavor in the coming century. Before the club he described interestingly his trip from Peking to Petersburg.

The jubilee of South Church has been described in a previous number of *The Congregationalist*. First Church of Pittsfield has this week the first of a series of social meetings for the men of the parish. Second Church is still without a successor to the venerable Samuel Harrison, but conducts evening service with the assistance of the local Endeavor Union.

If one were to describe in brief the present religious attitude of our Berkshire churches, he would say: a growing desire to evangelize the county, to maintain high standards for ordination, to dignify the work of our Sunday schools and young people's societies and to resist uncompromisingly the spirit of worldliness, which here, as elsewhere, is the most formidable force opposed to the kingdom of righteousness.

R. C.

Two Centuries at Windham, Ct.

"Windham is a Town of about some thirty Years' standing, where the Rev. Mr. Samuel Whiting hath been improved in the Work of the Ministry, even from their Beginning." So wrote an old chronicler in 1721.

Eight years ago the town observed its bi-centennial, but the church, not organized till Dec. 10, 1700, celebrated its first centenary in 1800, met again for an anniversary in 1850, and adjourned by vote of Deacon Welch to Dec. 10, 1900. To this "adjourned meeting" came representatives of the mother church at Norwich, and of four daughter churches in Mansfield, Hampton and Scotland, towns once a part of Windham, and in Willimantic, still a part of Windham township. The pastors of all these churches brought their greetings.

The Windham pastor, Rev. F. H. Means, reviewed the first century of the church's history. Samuel Whiting, Thomas Clap, afterward president of Yale College, and Stephen White, who served half a century, were the first three pastors. Under them the church grew, sent off its colonies of twenty-five, sixty and eighty-nine members, and still increased to over 300 in 1743. But the religious dissensions which followed the "Great Awakening" and the wars which came later weakened it.

The pastorate of Rev. Elijah Waterman closed the eighteenth century. This was described graphically by Miss Larned, the historian of Windham County. A unique feature of the celebration was a sketch of the twenty-seven deacons, prepared by Miss Julia Swift, a sister of Deacon William Swift, now entering on his thirty-ninth year of service.

After a bountiful supper and hearing from former members letters were read from many who could not attend, including ex-Pres. Grover Cleveland, son of a former pastor, and another from Rev. William S. Kelsey, pastor of this church for five years and organizer of the South Windham Branch. The attractive and tastefully decorated modern building in which the services were held was erected during his pastorate, after "our . . . house where our fathers praised thee" was burned.

The varying fortunes of the church during its second century were described by the pastor, showing how, after long dependence on the State Missionary Society, it had resumed

self-support and been an active contributor for over thirty years. The membership is now precisely what it was fifty years ago, 111. Among the faithful pastors of this century have been Rev. Messrs. Everest, Cleveland, Tyler, Stearns, Keith, Thompson and Kelsey.

H.

New Hampshire Memorials

A boulder with a bronze tablet, marking the spot where First Church, Nashua, was organized and its second log meeting house was built, was lately set, under the auspices of the Daughters of the American Revolution. Gen. Elbert Wheeler, a prominent member of the First Church, vividly pictured the events and people of that early day. This church was then called "The Church of Christ in Dunstable," what is now Nashua being then within the limits of Dunstable, Mass. The church was organized in 1685. It observed its bi-centennial in 1885, when its present minister, whose pastorate had already begun, gave a historical address. His ministry of about eighteen years has been the longest of any during the present century.

Since the inauguration of "Old Home Week" a commendable attempt has been made to designate with suitable tablets spots of peculiar historic interest in the state. This is as it should be. Especially should Congregationalists seek thus to perpetuate remarkable events of that memorable time. We cannot do too much to keep ourselves in fresh touch with those stalwart Christians. Governor Ramsdell was one of our most conspicuous Congregationalists, and his presence will be sadly missed, not only in First Church, of which he was a generous and worthy member, but throughout the state. He was one of the first to propose the formation of the Central New Hampshire Congregational Club, was one of its early presidents and an enthusiastic attendant. The congregation, which completely filled the large auditorium of First Church at the time of his funeral, and which included many distinguished people from different sections of the state, shows in what high esteem he was held.

C. R.

Co-operation in St. Louis

A delightful spirit of unity and co-operation in the churches of our fellowship has found its immediate expression in a series of special services to be held in each local church, the pastors doing the preaching, a week being spent with each church. These began in Hyde Park Nov. 26 and developed such interest that they were continued and Evangelist Hartsough of Des Moines, Io., was secured for the third week, beginning Dec. 9. Memorial and Bethlehem came next in order before the holidays. Evangelist Sayford has made arrangements to spend March here, gathering up in central places results which may follow the interest created.

The union Bible class, under direction of Mr. W. R. Newell of Moody Institute, Chicago, has large attendance and is discussing a move into the Coliseum, a room capable of seating 10,000, where the movement might culminate in a general evangelistic effort led by Mr. Newell. As a teacher he is probably the most conservative ever heard in St. Louis. To him the Bible not merely contains the word of God, it is the word of God; the world was made in six literal days, and between the first two verses of Genesis he inserts an entire creation which was perfect, the waste and void condition coming later as a result of the sin of Satan and men. Adam was the first man only as he was the first of a second order of men. Some of Mr. Newell's statements about Bible study and criticism are unwarranted, others are unnecessary and unwise as tending to antagonize many with whom he is supposed to co-operate. The spirit of the more advanced thinkers among the pastors is remarkably tolerant. There is no attempt to

argue, but rather a willingness to pass over these things for the good which may come from the regular reading of the Bible by members of the class, and from the larger movement which may result.

The financial status of the churches at the close of this year is more encouraging than for several years back. Deficits are smaller, benevolences in the main have been good, and special efforts have resulted in decided gains. In the co-operation of the other churches in an effort to raise \$8,000 for Compton Hill, an offering of \$1,057 was taken in First Church on a recent Sunday. Hyde Park has also made a generous contribution, and the movement is under way in the other churches.

The City Missionary Society has closed its year with a union meeting in the First Church. Over 400 children from the mission schools packed the galleries and sat on the floor in the aisles and sang with inspiring volume and enthusiasm. The year has been successful, the last vestige of the large floating debt having been wiped out and a pledge made to members and friends that no debts shall be incurred in future. In the report of Pres. O. L. Whitelaw, who had just served on the Grand Jury, attention was called to the great number of Negroes in our city, and the society was charged if possible this year to undertake work for them. Fully half of all moneys needed for the year were received in the morning offering.

The Congregational Club gave its closing banquet of the year at the Southern Hotel. The retiring president, Rev. W. M. Jones, Ph. D., was given great praise for the success of the club under his direction. Dr. C. H. Patton was elected for the new year.

Beginning in January a magazine will be published in the interests of local Congregationalism and to aid in presenting the benevolences of the year. It will be under the management of Rev. W. W. Newell of Compton Hill Church, assisted by the other city pastors.

Pilgrim Church is using a chorus choir in the evening service with excellent results. Webster Groves recently raised \$1,300 at its usual thank-offering service to reduce its debt. This church makes few appeals for money, pledges being given at the beginning of the year. Rev. J. C. Cromer, pastor of Fountain Park, is doing special work in Hebrew at Washington University. Rev. H. S. MacAyeal of Central Church conducts each Sunday a Bible class of seventy-five men at the Y. M. C. A.

W. W. N.

Cleveland's Plans for the Week of Prayer

The Week of Prayer in this city last January is a precious memory. At the invitation of the session of the Old Stone Presbyterian Church all the evangelical churches of the

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city with their pastors and other leaders were invited to join in a union service in the auditorium at four o'clock on each week afternoon and to be addressed by representative men of the various denominations. The responses were cordial and practically every Protestant church in the city co-operated. The meetings were well attended and the spirit was of the best.

On Sunday afternoon, Jan. 14, a union communion service was held in which the various parts were impartially distributed among representatives of six denominations. The invocation was offered by a Methodist pastor, the responsive reading was led by a Reformed Episcopalian, the offertory prayer was given by a Free Baptist, the bread was distributed by a Presbyterian, the wine by a Congregationalist and one of the United Brethren pronounced the benediction. The elements were served by prominent laymen from the various denominations. This entire service was impressive. To those privileged to participate it seemed prophetic in power—a visible token of the oneness of the Church of Christ in Cleveland.

The happy memories of last January made it seem all the more natural for the session of the Old Stone Church this year, in response to the "appeal" of the Evangelical Alliance, to undertake to repeat the experiment. To this end an invitation together with a copy of the appeal has been sent by the pastor, Rev. H. W. Hulbert, to every evangelical Protestant church in the city, as well as to every society of the Christian Endeavor Union, the Epworth League, the Luther League, the Baptist Young People's Society, the Brotherhood of St. Andrew, the Y. M. C. A. and Y. W. C. A. This considerate and felicitously worded letter invites them to daily noon and afternoon meetings, avoiding conflict with any evening services planned for individual churches, to close with a union communion service on Sunday afternoon, Jan. 13, similar to that of last year.

The answers already received assure the Cleveland plans large success, and there is reason to expect that the whole city will be deeply stirred. Special effort will be made to induce all Christians to keep the half-hour noontide prayer wherever they happen to be, remembering the central meeting to which all are urged to come who can. The union celebration of the Lord's Supper promises to be an occasion of Pentecostal power.

In addition to these union meetings it is probable that individual churches generally

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A THING OF BEAUTY.—There is a fashionable demand this year for pieces of marquetry furniture, and to meet this need one furniture house—the Paine Furniture Company—have brought out a number of low-priced pieces of marquetry furniture for Christmas gifts. It is astonishing to see for how little money a piece of furniture can be bought at these warerooms in the fortnight before Christmas.

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will hold daily evening meetings throughout the week. It is believed that the union services will help rather than hinder these evening services.

A Notable Chapter in Modern Church History

The First Church in Oakland, Cal., has celebrated its fortieth anniversary. Organized Dec. 9, 1860, it has become the largest church of our order on the Pacific coast and the fourth in size in the whole country. It has had but two completed pastorates. The first pastor, 1860-1871, was Rev. George Moorar, D.D.; the second, 1872-1895, was Rev. John K. McLean, D.D. Both were called from the church to Pacific Theological Seminary, thus assuring to Oakland the rich remainder of their lives. The present pastor, Rev. Charles R. Brown, entered the honorable succession in 1896 and has led an increasing prosperity.

The anniversary exercises began Dec. 9 in the renovated auditorium. The former pastors preached, Dr. Moorar in the morning and Dr. McLean in the evening. A cordial letter of greeting and good will was read from Dr. S. M. Freeland of Seattle, Wn., who was acting pastor for about a year prior to the advent of Mr. Brown. The Sunday school held commemorative services, participated in by former superintendents. The next evening

Continued on page 960.

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Our Cities in the 20th Century. Chicago—Its Present and its Future, by **Mayor Carter H. Harrison**.

Tales of the Banker, by **Hon. James H. Eckels**, former Comptroller of the Currency. The good and bad that bankers do, how financiers fail, and why banks fail.

In this week's (December 22) number of

THE SATURDAY EVENING POST

OF PHILADELPHIA, PA.

For Sale by All Newsdealers at 5c the Copy

The Young Man and the World. A little book containing papers by SENATOR BEVERIDGE, HONORABLE GROVER CLEVELAND, JOHN J. INGALLS, ROBERT C. OGDEN and J. T. HARAHAN. *Sent Free* to any one sending Twenty-five Cents for a three months' trial subscription to THE SATURDAY EVENING POST, a superbly printed and illustrated weekly magazine, with 250,000 circulation, regularly published every week for 172 years.

THE CURTIS PUBLISHING COMPANY, Philadelphia, Pa.

Publishers of *THE LADIES' HOME JOURNAL*

The Business Outlook

Favorable trade conditions are a rule throughout the country and a brisk business is being done in nearly all lines of merchandise. In the retail business holiday preparations of course dominate the situation; nevertheless, more seasonable weather has quickened the retail demand in every direction, as is natural at this season of the year. The wholesale distribution of goods is somewhat limited, but Western jobbers report a fair re-order business. As regards the industries, the best reports come from the finished products of the iron and steel trade; boots and shoes and lumber are also favorably situated. Leather is firm in sympathy with the better position of the boot and shoe business; lumber is in excellent demand for export, and wholesale lumber dealers are generally looking forward to a very good year.

As regards iron and steel in the raw state, there is no apparent diminution in strength, and actual transactions in rails and plates compare well with past records.

Railroad earnings continue to show moderate gains over 1899, which is remarkable considering that that year was a record-breaker as regards railroad earnings. The month of November contributes another notable chapter to the story of this country's foreign trade, the total value of exports being \$136,678,594, or sixteen per cent. less than October's enormous total and a fraction of one per cent. less than December, 1898; but with these two exceptions, the largest monthly total ever reported. November imports were less than one-half the exports, and the excess of exports for eleven months was \$572,000.

Until within a few days speculative business in Wall and State Streets was checked by the fear of serious stringency in the money market. In fact, this fear of stringency was used by the bear element on the Stock Exchange to hammer prices. As the month has elapsed, however, it has become more and more evident that the period between now and the first of the year will be passed without any extraordinary pinch in money. Rates may be advanced to six per cent., which would not be unnatural for this season of the year. As the prospects for tight money grew less, very large interests came into the stock market and started an upward movement which is even now in progress and which bids fair to continue for some time to come, carrying security values to a new high level.

Vermont Broadside

[Continued from page 953.]

Burlington's Opening Pastorate

Rev. Gerald H. Beard was installed over the College Street Church Dec. 12. His carefully prepared statement of experience and belief revealed a deeply spiritual mind and a clear conception and firm grasp of the fundamental problem of the Christian ministry. He showed that he holds fast the things most firmly believed among churches of our order, and seeks to interpret and express them in the light of modern scholarship and discovery. Prof. G. T. Ladd of Yale University presented in the sermon an illuminating conception of The Kingdom of God.

Under the leadership of Dr. Beard the church has substituted for the evening meeting a vesper service held at four in the afternoon. The program consists of responsive readings, special music by the choir, assisted by soloists, and an address by the pastor on some topic of practical interest. The object is to make this service attractive to non-churchgoers and those without a church home, and the results thus far have more than met the expectations of those responsible for the change.

E. T.

Other local news appears under Church Happenings, page 961.

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Lamps and Candle Shades

Fourth Floor.

See our two, three, four and five dollar Tables of China Lamps—all the new shapes and designs—and big values at the price.

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Call and see our immense bank of Pillows—the latest creations—for the Hall, Parlor, Chamber and Den—all moderate priced—A most useful and ornamental gift—three specials:

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Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

The post office address of Rev. L. W. Morey is 109 Salem Street, Malden, Mass.

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, Pilgrim Hall, Congregational House, every Friday at 11 A. M.

CONGREGATIONAL HOME MISSIONARY SOCIETY, DIAMOND JUBILEE YEAR.—In view of seventy-five years of organized home missions the society will welcome thank offerings and memorial gifts, as well as increased contributions in all the churches, towards the work of the current year and the debt (\$108,000) inherited from the past. Please remit to the treasurer of the state auxiliary or to William B. Howland, treasurer, Twenty-second Street, Fourth Avenue, New York City.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seaman's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

Rev. Dr. CHARLES A. STODDARD, President.
Rev. W. C. STITT, Secretary.
W. C. STUBBS, Treasurer.

Subscribers' Wants

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.

Organ Wanted. Organist and composer, educated in Leipzig and Dresden, would like position for 1901 in Boston or suburbs. Correspondence invited. Address Organist, care The Congregationalist.

A Trained Kindergarten, thoroughly competent to teach all primary and grammar school branches, wishes a position to teach in a school or family, or as companion or private secretary. References given. Address C., this office.

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THE CONGREGATIONALIST,

14 Beacon Street, Boston.

The Home Missionary Society's Jubilee Appeal

TO PASTORS AND CHURCHES

Dear Brethren: The seventy-fifth year of the Congregational Home Missionary Society and the coming Diamond Jubilee, to be celebrated in Boston, May 14, 1901, are by this time sufficiently familiar.

The present liabilities of the society may be summed up under two items: first the current apportionment, \$279,000 (the lowest apportionment in ten years), and, secondly, the debt of \$108,000 inherited from the commercial panic of 1892-3. The total of these items, \$387,000, measures the financial obligations of the society, and should also measure the claim it has upon the thoughtful benevolence of the churches.

It is the conviction of the executive committee that no time so favorable as the present will soon or ever occur in which to clear the society from its financial obligations, setting it free at the opening of the twentieth century for the continuance and enlargement of its important work.

Let it be remembered that of the 5,600 churches composing our Congregational household, fully 4,500 owe their being to this society; that American Congregationalism would be an exceedingly doubtful quantity but for the part which the Home Missionary Society has taken in its development; that all other forms of Christian endeavor, both home and foreign, dear to our churches have depended and must depend for their support upon the success of home missions; that scores of Christian colleges and academies have sprung up in the path of organized home missions, and rely for their future growth and strength on the continued success of home missionary efforts; that great States have been saved to the Union, and, being saved, have been sown by home missions with a Christian civilization. Remembering all these things, may we not with natural and abounding confidence appeal to the churches, most of them its foster children, to come unitedly to the help of the society in this year of grateful memories and of pressing needs? We solicit no "special fund," we contemplate no "forward movement," save only such as may naturally follow the normal increase of receipts. We are not seeking to force the ordinary law which governs the benevolence of our churches. We are seeking only to raise the natural sources of supply to a permanently higher level and thus to avoid all disastrous reactions.

We, therefore, appeal earnestly to every Congregational pastor to make known to his people in this year of jubilee the invaluable benefits that seventy-five years of home missions have conferred upon the nation, to keep alive in the hearts of old and young the deeds of faith and daring that have illumined these years of home missionary history and to ask for increased gifts, for memorial and thank offerings, suitable to the seventy-fifth anniversary of this notable enterprise.

Four months of the fiscal year remain for the effort, and a small increment upon the usual annual offering of each church for home missions will bring the Society to a joyful Diamond Jubilee, free from every debt and strong for the future. Are there not men and women also to whom God has given the helpful blessing of wealth who will feel moved in this year of glorious memories and by the outlook of inspiring opportunities to dedicate large and special donations to the Home Missionary Society?

Very sincerely yours,

WILLIAM IVES WASHBURN, *Chairman*,
CHARLES L. BECKWITH, *Secretary*.

CHARLES H. RICHARDS, EDWIN H. BAKER,
GEORGE P. STOCKWELL, JOHN DEPEU,
JOSEPH WILLIAM RICE, EDWARD P. INGERSOLL,
J. D. KINGSBURY, W. L. PHILLIPS,
GEORGE W. HERARD, E. P. LYON,
J. H. PERRY, JAMES R. DANFORTH,
Executive Committee.

New York, December, 1900.

Clubbing Rates

A subscriber to *The Congregationalist* may order one or all of the periodicals mentioned below, remitting with his order the amounts indicated, in addition to his subscription to *The Congregationalist*:

Atlantic Monthly.....	\$3.25
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St. Nicholas.....	2.60
Scribner's Magazine.....	2.85
Harper's Magazine.....	3.25
Harper's Weekly.....	3.25
Harper's Bazar.....	3.25
The Pilgrim Tea'her (new subscribers).....	.25

The Church Prayer Meeting

Topic, Dec. 23-29. Differences between Christmas-Keeping Nations and Others. Psa. 89: 1-17; Matt. 6: 6-13; Eph. 2: 11-22.
As to civilizations, religions, happiness, prospects.
[For prayer meeting editorial see page 934.]

Marriages

The charge for marriage notices is twenty-five cents.

MACCARTHY-JEWETT—In Pepperell, Nov. 29, by Rev. J. E. B. Jewett, father of the bride, assisted by Dr. I. P. Patch, president of Redfield College, S. D., Dr. Francis Hamilton MacCarthy of Boston and Besie Melville Jewett of Pepperell.

TODD-KING—In Payson, Ill., Nov. 28, by Dr. James Tompkins, Rev. D. E. Todd of Payson and Mrs. M. E. King.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

CAMPBELL—In Augusta, Ga., Nov. 24, Rev. Thomas M. Campbell.

SMITH—In Riverside, Cal., Dec. 6, Mary M., widow of Rev. George L. Smith and daughter of Rev. George Lyman of Riverside.

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This little volume was made because many readers of *The Congregationalist* insisted that the Closet and Altar Column should be put into a permanent form convenient for daily use. The book is appreciated by the general book trade. But its immediate success is first of all due to the demand from our subscribers who have enjoyed every week the column from which the book takes its name and which has furnished the material for its pages.

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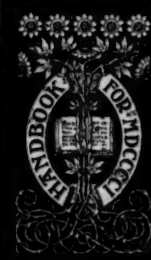


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Served with fruit, ice cream, tea, lemonade or cake, they are equally enjoyable—a delightful dessert in themselves. Ramona has rich chocolate cream flavoring. Athena is delicately flavored with lemon.

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These Bible readings are compiled by the editor who arranged last year's series, which proved so popular with the constituency of *The Congregationalist*. Inasmuch as the readings this year are keyed to the central theme of Christ in the Bible, they will be specially valuable in connection with the International Sunday school lessons for 1901.

RELIGIOUS AND DENOMINATIONAL INFORMATION. Latest statistics with interesting analyses of Congregational strength throughout the country. 1900 in Retrospect. A careful summary of the year's events from a denominational and religious standpoint.

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Life and Work of the Churches

(Continued from page 956.)

A Notable Chapter in Modern Church History

the church tendered a reception to pastors and assistant pastors with their wives. The December communion service was postponed to the evening of Dec. 12, when it was conducted as an anniversary occasion by Drs. Moor and McLean, the latter making a reminiscent address.

These forty years make a noteworthy chapter in church history. This church has always exerted a wide influence. Its pastors have been leaders in the city's life and have spoken to the whole coast and beyond through the strangers always found in the congregation. Few churches have been more faithful and fruitful in their sections than this one has been to the Pacific coast. Its hand has carried help and encouragement into almost every county in the state. It has aided its daughter churches in Oakland to the sum of \$30,000. It has given in benevolence \$243,250, and has raised for buildings and current expenses \$618,350. At the outset it bought a block of land for \$1,350 for which it later received \$123,000. Its present plant is valued at \$115,000, and the recent amendment exempting church property from taxation in California will enable the church to retain its present central location many years more.

Since organizing with seventeen members, three of whom still remain on the roll, the church has welcomed 2,948 persons to membership, 1,463 on confession. During Dr. McLean's long pastorate he admitted 2,213. Since Mr. Brown's arrival 389 members have been added, raising the present number to 1,237. The church is now in an active and thriving state. The pastor holds the alert interest and deep affection of his people, and is making his influence felt at large in religious, educational and industrial affairs. He is in demand for lectures and addresses before men's clubs and teachers' institutes. He will repeat his course in Christian Ethics given last year at Stanford University. He has just spent a week among the Young Men's Christian Associations of central and southern California; and he is to be one of the speakers at the Forefathers' meeting of the Congregational Club.

C. S. N.

Record of the Week Calls

AARON, A., Immanuel Lutheran Ch., Portland, Me., to Passaic, N. J. Accepts.
ALDRICH, BENJ. F., Ypsilanti, Mich., to First Ch., Aurora, Ill.

WASHINGTON TOURS, \$23.—Personally conducted tours via Pennsylvania Railroad will leave Boston Jan. 14 and 28, Feb. 11 and 25, March 11 and 25 and April 8 and 22. Preliminary circular of D. N. Bell, tourist agent, 205 Washington Street, Boston.

WINTER HOMES IN THE SOUTH.—A book just issued by the Southern Railway, giving complete information regarding all the winter resorts of the South. For prices of board, etc., address New York offices, 271 or 1185 Broadway, Bureau of Information regarding the South, or apply to George C. Daniels, N. E. P. A., 228 Washington Street, Boston.

PENNSYLVANIA RAILROAD TOURS.—The Pennsylvania Railroad Company announces the following personally-conducted tours for the season of 1900 and 1901. California: A thirty-seven-day tour will leave Boston Feb. 13. The party will travel over the entire route by the "Golden Gate Special," the finest train that crosses the continent. Rate, \$455. Florida: Tours to Jacksonville will leave Boston Feb. 4 and 18, and March 4. Rate, \$65. Washington: Eight tours will leave Boston Jan. 14 and 28, Feb. 11 and 25, March 11 and 25, April 8 and 22. Rate, \$23. Old Point Comfort, Richmond and Washington: Five tours will leave New York Feb. 9, March 2 and 23, April 6 and 27. Rate, \$34. Detailed itineraries will be issued shortly, and may be obtained of D. N. Bell, Tourist Agent, 205 Washington Street, Boston.

BARNES, J. A., to Second Ch., Spokane, Wn., for six months.
BARREON, JOHN W., Deadwood, S. D., to Marseilles, Ill., also to Belle Plaine, Io.
BEMAN, ALBERT M., Kidder, Mo., to Neosho. Accepts, and is at work.
BLAKE, HENRY A., Webster, Mass., accepts call to Rochester, N. H.
BURGESS, GIDEON A., Washington St. Ch., Toledo, O., to College Ch., Berea, Ky. Accepts.
BURROUGHS, WALTER A., Helena, Mich., to Rose Valley and Gardner, N. D. Accepts, and is at work.
DAVIDSON, JOHN N., Two Rivers, Wis., to Dousman and River Falls.
DEAKIN, SAM'L, Cowles, Neb., to frontier church, Taylor. Accepts.
DREW, W. J. (Presb.), Elmira, Ill., to Amboy. Accepts.
ENOCH, OWEN, formerly of Rome, N. Y., to Roscoe. Accepts.
FLAGG, JAS. W., Foxboro, Mass., to Merrimac.
FLOOK, JACOB, to remain at Hillside Ch., Omaha, Neb.
HAGUE, WM. B., S. Bridgton, Me., to Rochester, Minn.
HANKEMEYER, NATH'L W., Jamaica, Vt., to Winoski.
HATT, THOS. B., E. Madison, Me., to Jonesport. Accepts.
JENKINS, DAVID T., Crary, S. D., to add Lakota to his field. Accepts.

Continued on page 961.

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The taint of decaying particles
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CIETY, No. 609 Congregational House. Rev. Joshua
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their families. Secretary, Rev. N. H. Whittlesley, New
Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct.
Form of a bequest: I bequeath to the "Trustees of the
National Council of the Congregational Churches of the
United States" (a body corporate chartered under the
laws of the State of Connecticut) (here insert the
bequest), to be used for the purpose of Ministerial
Relief, as provided in the resolutions of the National
Council of the Congregational Churches of the United
States.

THE CONGREGATIONAL BOARD OF PASTORAL SUP-
PLY, established by the Massachusetts General Associa-
tion, offers its services to churches desiring pastors or
pulpit supplies in Massachusetts and in other States.
Room 610 Congregational House, Boston. Rev. Charles
B. Rice, Secretary.

BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827.
Rev. Alexander McKenzie, D. D., President; Geo. Gould,
Treasurer; B. S. Snow, Corresponding Secretary, Room
601, Congregational House, Boston. A Congregational
society devoted to the material, social, moral and reli-
gious welfare of seamen. Requests should be made pay-
able to the Boston Seaman's Friend Society. Contribu-
tions from churches and individuals solicited.

THE WOMAN'S SEAMAN'S FRIEND SOCIETY of Bos-
ton, Room 601 Congregational House. Annual member-
ship \$1.00; life membership \$20.00. Mrs. Charles H.
Beale, Treas., "The Warren," Roxbury.

IT WILL SERVE THE INTERESTS OF ALL CON-
CERNED IF, IN CORRESPONDENCE SUGGESTED
BY ANNOUNCEMENTS IN OUR ADVERTISING
COLUMNS, MENTION IS MADE OF THE FACT
THAT THE ADVERTISEMENT WAS SEEN IN THE
CONGREGATIONALIST.

Life and Work of the Churches

(Continued from page 960.)

Record of the Week

JONES, F. VERNON, Reno, Nev., accepts call to Park Ch., San Francisco, Cal.
 JONES, JOHN E., Dawson, N. D., to Harvey and Anamoose. Accepts, and is at work.
 KENT, ROBT. J., Brooklyn, N. Y., to the superintendency of the New York State Home Missionary Society and the New York Church Extension Society.
 LEWIS, THOS. S., Madison, Me., to Wilmet, N. H. Accepts.
 MANAVIAN, GARABED M., to Cleveland Ch., Keystone, Wis. Accepts.
 MANCHESTER, HERBERT A., Danforth Ch., Syracuse, N. Y., to First Presb. Ch., East Boston, Mass. Accepts.
 MAXN, WILFORD E., Royalton, Vt., declines call to E. Bridgewater, Mass.
 MASON, H. E., Georgetown, Ont., to Medical Lake, Wis. Accepts.
 MUTTART, LORENZO W., Acton, Me., to Union, N. H. Accepts.
 NORRIS, KINGSLEY F., Marion, N. Y., to South Ave. Ch., Syracuse. Accepts.
 REED, MARION D., Glenwood, Io., to Humboldt. Accepts.
 SANDERS, CHAS. S., A. B. C. F. M., not called to North Ch., Chilton, Wis.
 SARGENT, JAMES B., Hampden, Mass., to Thorncliffe.
 SHULTZ, JACOB K., Campbell, Minn., accepts call to Princeton, and is at work.
 TAYLOR, GEO. E., Crete, Neb., to Pierce. Accepts.
 WALTERS, THOS. W., formerly of Colfax, Wn., to Pilgrim Ch., Spokane.

Ordinations and Installations

BEARD, GERALD H., i. College St. Ch., Burlington, Dec. 12. Parts, Prof. G. T. Ladd, Rev. Messrs. C. E. Hayward, G. W. Phillips, Hervey Gulick, G. G. Atkins, W. S. Roberts, J. R. Danforth.
 ERSKINE, JOHN, o. Stratton Memorial Ch., Chicago, Ill., Dec. 4. Sermon, Rev. J. C. Armstrong, D. D.; other parts, Rev. Messrs. E. A. Adams, D. D., C. W. Merritt, J. U. Stotts, C. A. Briggs.
 GREENLEE, CLYDE M., o. Fertile, Minn., Nov. 30. Sermon, Rev. G. H. Merrill, D. D.; other parts, Rev. Messrs. H. P. Fisher, H. W. Stiles, E. L. Brooks.
 GULICK, NELSON J., i. First Ch., Germantown, Pa., Dec. 7. Sermon, Rev. J. R. Danforth, D. D.; other parts, Rev. Messrs. N. N. Bormose, F. E. Wiedner and Drs. E. H. Rice, T. W. Jones, C. H. Richards and M. H. Williams.
 MARKHAM, LUCIUS C., o. Cora, Kan. Sermon, Rev. W. L. Sutherland; other parts, Rev. Messrs. L. P. Broad, Fred Gray, D. H. Platt and G. A. Traut.
 MILLARD, M. J., o. Pawnee, Okl., Dec. 9. He will have charge of Carney and Tryon.

Resignations

BROWN, AMASA A., Hot Springs, S. D., to take effect Jan. 1.
 BUNNELL, JOHN J., Fruitthrust, Ala., and has removed to Sigsbee.
 COX, EDWARD H., Swanville, Minn.
 DAMON, CYRUS W., Palmyra, Wis.
 DEKAY, GEO. H., Norwalk, Cal.
 GRISWOLD, A. LINLEY, Grandville, Mich.
 HARRIS, CLARENCE J., Crown Point, N. Y.
 HUBBARD, GEO. H., Knifield, Mass.
 JACKSON, SAMUEL N., Barre, Vt., after a pastorate of six years.
 KINGSBURY, JOHN D., Bradford, Mass.
 RICKER, ALBERT E., Chadron, Neb., after more than five years' service.
 MOXIE, CHAS. H., Paynesville, Minn.
 WADLEIGH, T. B., Waukomis, Okl.

Dismissions

KREDDY, JOHN L., Lysander, N. Y., Dec. 14.
 HITCHCOCK, ALBERT W., Belleville Ch., Newburyport, Mass., Dec. 8.

Churches Organized

BOXELDER, NEB., rec. 11 Dec., 38 members. Rev. J. S. Calhoun, Indianapolis, in charge.
 ISABELLA, MICH., 26 Nov.
 KIRK, COL., 6 Dec. 17 members.
 LADYSMITH, WIS., rec. 27 Nov. 18 members.
 MOUND CENTER, OKLA., 6 Dec., 27 members.
 MT. CARMEL, OKLA., 6 Dec., 26 members.
 NILES, O., 25 Nov. 30 members.
 TRIUMPH, MINN., 9 Dec.
 VALDEZ, ALASKA, Endeavor Cong. Ch.

Church Happenings

ALDEN, IO., has dedicated a practically new building, costing \$5,000.

For Nervous Exhaustion

Use Horsford's Acid Phosphate.

Dr. A. L. TURNER, Bloomsburg Sanitarium, Philadelphia, Pa., says: "As an adjunct to the recuperative powers of the nervous system, I know of nothing equal to it."

BAXTER, IO., has dedicated a \$5,000 building, replacing the one burned in April, 1899.

BENNINGTON, VT., Second made a recent evening service a memorial to Sir Arthur Sullivan. Seven of his compositions were rendered and the pastor gave an address on The Passing of a Musician.

BRADFORD, VT.—Deacon Norcross has presented the church with two silver plates for the communion service.

BURLINGTON, VT.—Most of the local churches and several neighboring ones observed Dec. 11 as Anti-Saloon League Day. Speakers from abroad were present and much interest was manifested.

CALEDONIA, ILL., has completed a fine new parsonage.

ESSEX JUNCTION, VT., is expending about \$300 in improving its house of worship.

FAIRFIELD, IO., has recently renovated its building at a cost of \$600.

LITTLETON, MASS., rededicated Dec. 12 its enlarged and renovated edifice, with sermon by Rev. J. L. Sewall and addresses by former pastors. The building has been lengthened twenty-two feet in the rear, a modern porch has been constructed, a new organ and an arch window of stained glass, with eight memorial windows, have been put in.

LOS ANGELES, CAL., First observed, Dec. 2, the sixth pastoral anniversary of Dr. W. F. Day. At the twilight communion 17 members were received, making 686 whom he has welcomed to this fellowship. His only son, Rev. Wm. H. Day, who recently accepted for six months a call to be associate pastor, is making his helpful influence felt.

LOWER WATERFORD, VT.—About \$500 has been raised for interior improvements.

NEWBURYPORT, MASS., Prospect Street held a farewell service for Dr. Edward L. Bliss, a highly esteemed member who, after two years at home, is to return to Shao-wu, China, where he was stationed for six years.

ST. ALBANS, VT.—Mrs. Edward C. Smith has presented an Estey organ to the infant class of the Sunday school. A gift of \$1,000 received by the King's Daughters' Union will probably be applied toward the erection of a gymnasium.

ST. PAUL, MINN., Atlantic.—A circulating library has been installed and a free reading-room is kept open five afternoons and evenings of the week.

SOMERVILLE, MASS., Prospect Hill.—The evening vesper service is an attractive feature. Recently the cantata, The Holy City, was given, with a sermon suggested by the music.

TOPEKA, KAN., First.—Dr. D. M. Fisk is giving a series of historical discourses Sunday evenings. Fully as many people are turned away as secure admission. To stem the tide tickets are issued, which insure a seat only if presented fifteen minutes before the hour of service.



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BREAKFAST FOOD
 has a flavor as fine as fruit.

That's the reason it blends so well with all kinds of fruit. The "preferred grain" is wheat, because wheat contains every vital element necessary to sustain life. The best wheat grown is Glutinous Wheat from which Ralston Breakfast Food is scientifically milled and good health is sure to follow its continued use.

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 Purina Health Flour, (whole wheat) makes "Brain Bread"

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First Cabin, \$40, \$45 upwards, depending on steamer.

Splendid steamer "Winifredian" (new), 10,500 tons, Dec. 19; "Cestrian" 9,000 tons, Dec. 27; "Bohemian" (new), 9,500 tons, Jan. 9, 1901; "Devonian" (new) 11,000 tons, Jan. 16, 1901.

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In and Around Boston

At the Central Church

The movement for securing an endowment fund for the Central Church, of which Rev. E. L. Clark, D. D., is pastor, although commenced only a year ago, has already met with great success, both by reason of small and large gifts and legacies. The exact amount to be raised is not specified. It is intended simply to help the church to help itself. Dr. Clark considers that for the older churches in this transitional age an endowment is only another name for safety.

The vesper services, held Sunday afternoon, are richly appreciated by the community as is shown by the large number and the devout spirit of the worshipers. The service is brief, and given largely to music, with an address of ten or fifteen minutes. Vespers, Dec. 9, was an exceptionally beautiful service in commemoration of Sir Arthur Sullivan, all the music being from the works of the great composer.

The Philippine Information Society

Citizens of Boston, representatives of the faculties of Harvard University and the Massachusetts Institute of Technology and other men of affairs in the State of Massachusetts have formed an organization with the above name which has for its aim the collection and publication of all data bearing upon the Philippine Islands, documents now hidden away in governmental reports and in letters from travelers, etc. The organization will endeavor to be neutral in its treatment of the matter, and solicits financial support and moral aid from expansionists and anti-expansionists alike. Prof. E. G. Bourne of Yale University will conduct the inquiries and edit the literature which will be issued from time to time in circular form. Correspondence and contributions should be sent to L. K. Fuller, 12 Otis Place, Boston.

The Ministers' Meeting

The executive committee came in for a special word of thanks for the excellence of the program Monday morning. An unusual audience was drawn to Pilgrim Hall to hear Prof. Leon Vincent upon one of his favorite themes, James Russell Lowell. The lecture was delightful for its literary quality and brightness. Later, Rev. Merle D'Aubigne, representing the work of the Protestant churches of France, addressed the meeting. He was introduced by Dr. Berle of Brighton, at whose church he spoke on Sunday, and closed his interesting remarks by stating his wish to speak to other congregations regarding his mission.

Education

Harvard has 4,273 students enrolled, every state in the Union but one—Nevada—being represented, and most foreign countries. Hawaii has ten students and Canada eighty-three.

Rev. John H. Thomas was inaugurated president of Oxford College, Ohio, recently, his inaugural address being on the Strength and Beauty of Cultivated Womanhood. Dr. Thomas is a graduate of Yale. Oxford College is an institution for the higher education of young women and is doing excellent work in its sphere of activity.

HOLIDAY EXCURSION RATES SOUTH.—Southern Railway announce that they will sell round-trip tickets to points south of Potomac and east of the Mississippi Rivers to students of schools and colleges on Dec. 15 to 21, 1900, inclusive, with final limit Jan. 8, 1901, at one and one-third fare round trip, upon presentation of certificate signed by superintendent, principal or president thereof. Also Christmas holiday excursion tickets will be on sale Dec. 22, 23, 24, 25 and 31, 1900; also Jan. 1, 1901, with extreme limit Jan. 4, 1901. For further information, call on or address New York Ticket Offices, 271 and 1185 Broadway, or apply to George C. Daniels, N. E. P. A., 228 Washington Street, Boston.

A Welcome Gift

A View Point for Christmas

Readers of *The Congregationalist* approach the annual Christian Festival with more reasons than ever why this paper would make a Welcome Gift. So the readers say. And why?

Because of increased general values: "Sincere appreciation of the increasing usefulness, ability and value of *The Congregationalist*."—*Vermont*.

Because of its religious character: "You are giving us a fine religious paper. There is none better."—*New York*.

Because of its devotional side: "It has helped by its devotional columns those who are bearing the burden and heat of the day."—*Massachusetts*.

Because it aids in the study of missions: "Your paper is of great value to me in preparing programs and in missionary work."—*Kansas*.

Because of its widened sweep—The First of the Month Numbers: "The Christian World has only one fault—too much for the money."—*Maine*.

Because of an improved news service: "Your admirable news service, covering the entire country, makes its weekly visits indispensable."—*Wisconsin*.

Because of its contribution to intelligent Congregationalism: "I wish I could put your paper into every family. We should be better Christians and better Congregationalists."—*Oregon*.

Because each issue is enjoyed and the last is always the best: "You are making a fine paper every week."—*New York*. "What a splendid paper your last was! There has never been a better."—*Connecticut*.

And for 1901 other reasons given in our Prospectus for 1901. Send for a copy or for a package to distribute among your friends.

Finally, any reader by adding \$2.00 to his own renewal may send *The Congregationalist* as a Gift for this last Christmas of the century to any new name. This will carry Merrie Xmas through the year.

Yours, THE CONGREGATIONALIST,
Warren P. Landers, Supt. of Circulation.

Meetings and Events to Come

BOSTON MINISTERS' MEETING. Session to be omitted Dec. 24.

STATE C. E. MEETINGS
New Mexico, Santa Fe, Dec. 29-31
Vermont, Burlington, Dec. 31-Jan. 2

DISEASE

and discomfort are not-ease and not-comfort. Ease is health; so is comfort.

You may as well be comfortable; that is healthy; as animals are. It is natural, both for you and for them.

If your ill health is caused by imperfect digestion, try Scott's emulsion of cod-liver oil. It does what it does by getting the stomach going right.

We'll send you a little to try if you like.
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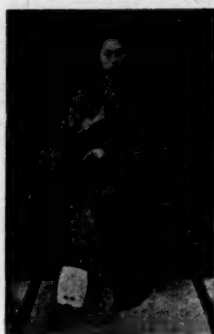



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JAPAN, CHINA and the HAWAIIAN ISLANDS

Leaving San Francisco March 7; returning June 14.

There will be visits to Honolulu, Yokohama, Kamakura, Enoshima, Nikko, Lake Chuzenji, Tokyo, Miyanoshta, Hakone, Atami, Nagoya, Kyoto, Lake Biwa, Nara, Osaka, Kobe, The Inland Sea, Nagasaki, Shanghai, Hong Kong, Canton, Macao, etc.

We have completed arrangements for a grand tour to Japan and China, to take place in the spring of 1901. The tour through Japan will be very extended, and much more comprehensive in character than tourists are accustomed to take; and special facilities will be had for viewing the picturesque scenery, the quaint and beautiful temples, the interesting historic sites, and the fascinating native life of the country. Prolonged visits will be made to all the great cities.

The tour has been arranged to begin and end at San Francisco, and it has been so planned that it can be readily availed of by members of our winter tourist parties, and others, then on the Pacific coast.

The period of our visit to Japan, it should be noted, covers a very interesting part of the year. The cherry blossom season lasts through April, and the beautiful displays of this flower bring all Japan out of doors. The party will be of limited numbers.

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Winter and Spring Tours

Leaving Boston January 10, 15, 24 and 31, February 5, 14 and 26, March 7 and 12, and April 23.

Magnificent Trips Across the Continent

Outward from Boston via the Boston & Albany, New York Central, and their Connections, and Returning from Chicago via the Boston & Albany Route.

New Orleans, San Antonio, El Paso, the Tropical Fruits of Southern California, Riverside, a trip through the Citrus Belt, including Redlands, San Diego, Pasadena, the "Saratoga of Southern California," Los Angeles, San Rafael, Santa Cruz, Monterey, San Jose, and San Francisco. The return journey includes the Sierra Nevada by daylight, One Day in Salt Lake City at Hotel Knutsford, the Gorges and Canons of Colorado by daylight, Two Days at the Brown Palace Hotel, Denver, and Manitou Springs.

MEXICO

Three Grand Excursions

Leaving Boston January 10 and 24 and February 14.

Southern States, Mexico and California

With visits to the leading cities of the South; an extended round of travel through the Mexican Republic, with halts in its chief cities and places of historic and picturesque interest (including the scenic points on the Tampico branch of the Mexican Central Railway, the Mexico, Cuernavaca & Pacific Railway, and the Mexican Railway), and nearly a week in the City of Mexico; and a return trip through New Mexico and Kansas.

ALSO THREE GRAND TOURS TO MEXICO
OMITTING CALIFORNIA.

PORTO RICO

Four Delightful Tours

Leaving Boston January 4, February 1 and 15, and March 1

An Unexcelled Winter Tour

In the island of Porto Rico, so recently become an American possession, we find all the pre-requisites for a great winter resort of the future. It has a tropical climate, with glorious mountain scenery, and valleys clothed in luxuriant vegetation. It has beautiful harbors, picturesque towns, and waterfalls and thermal springs of great medicinal value. But it is only since the acquisition of Porto Rico by the United States that these attractions have become available to the world at large.

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A Series of Delightful Tours

Leaving Boston during January and February.

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Leaving New York by the steamship "Columbia" of the Hamburg-American Line Tuesday, January 22; returning from Southampton by the North-German Lloyd Line S. S. "Kaiser Wilhelm der Grosse" May 15; due in New York Tuesday, May 21. Return tickets good for one year.

Send for descriptive circular mentioning particular tour desired.

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Among the favorite writers who will contribute to the WELLSPRING for the coming year may be mentioned

Sophy Swett,
"Pansy,"

Frank H. Sweet,
Wm. Matthews,
Priscilla Leonard,

Margaret E. Sangster, Grace L. Hall,
Hezekiah Butterworth,

Kate W. Hamilton,
Willis Boyd Allen,
Guilielma Zollinger,
Rev. M. D. Babcock,
Minna Stanwood,

Mabel Nelson Thurston,

and others equally well known. Some of the best artists are engaged for its illustrations.

We want every Sunday school not familiar with the WELLSPRING to see how good a paper it is; hence we will send to any Superintendent, on request, enough copies of one issue, free of charge, to supply all the older members of the school.

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